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The Canadian Jewish news

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Kosher food program is created

TORONTO

Helen (Mrs. Mark) Gross has announced a consumers program on kosher food to be carried on on behalf of the Canadian Jewish congress. More than 20 women met at Shaarei Shomayim Synagogue, representing the sisterhoods of a wide number of Orthodox and Conservative synagogues and one Reform Temple (Beth Tikvah, Adath Israel, Beth Emeth Bais Yehuda, Beth Tzedec, B'nai Israel Beth David, Beth Torah, Shaarei Shomayim, Shaarei Tefillah, Beth Jacob V'Anshe Driltz, Shomrei Shabboth, Temple Sinai). Also represented were the regional sections of the Orthodox and Conservative national women's synagogue organizations.

Three special subcommittees were set up to deal with the problem of kosher food and prices. Edith Hochman was named spokesman for the subcommittee on religious ritual slaughter to examine the relationship between schechita procedure and the price of kosher meat. Acting with her are Sara Janowski and Linda Levenstein.

Rhoda Kirshin is spokesman for the subcommittee on establishing a survey which will examine procedure for gathering factual data. Working with her are Lynette Cepler, Cynthia Gasner, Debbie Gollom, Bea Hoschander and Rose Yolleck.

Spokesman for the subcommittee on priorities is Myra Feldman who will work with Mina Hirsch, Ruth Kelman and Ena Paul.

The group was addressed by Miss Judy Strang of the Ontario Food Council.

Convened at the invitation of David Satok, chairman of Canadian Jewish Congress in Ontario, the group has no preconceived ideas, according to Mrs. Gross. "We do not know whether the price of kosher meat has shot up higher and faster than that of non-kosher meat. However, we do aim to find out if it has or hasn't. In the course of our investigations, we hope what will come out will be of benefit to the consumer."

The group expects to report back to the Congress and the public at the end of its survey.

This was the scene last weekend at Toronto International Airport as the Ontario United Israel Appeal Mission got ready to depart for the Holy Land. Most of the mission members not only carried their own luggage but duffle-bags of items for the wounded in Israel. The 35-member mission is led by Joseph Lunenfeld, UIA Ontario Region Chairman. While in Israel, the group will visit the southern front, the Golan Heights and the wounded.

Move arouses criticism

No choice, Bonds say about doing away with $100 purchase

By D. LIGHTSTONE

MONTREAL —

The Israeli government's decision to abolish sale of the $100 Israel Bond as of Feb. 1, 1974, replacing it with a minimum $250 Bond, was not the uncaring move some surprised and dismayed members of the Jewish community might suppose.

On the contrary — according to the Montreal Bond Office, the $250 minimum is only one of a series of steps in a new expanded Billion Dollar Bond Campaign intended to help save Israel from the threat of economic collapse.

An explanatory letter sent last week to all synagogues, president of Bonds drives and various Bond functions committees, stated that the reason for the directive received from Israeli Finance Minister Pinchas Sapir was the overwhelming cost of the Yom Kippur War. Those desperate three weeks of fighting incurred a deficit estimated at $5-billion, a sum comparable to Israel's Gross National Product.

The Montreal branch of Canada-Israel Securities Ltd. told The Canadian Jewish News that Canadian Jewry is being asked to purchase Bonds equal to $100-million in 1974, 10 per cent of the billion dollar total the Israeli leadership hopes will be bought by Jews in the free world.

The goal of the 1974 Bond Program in Canada is to double the all-time record achieved during 1973, when $48-million worth of Bonds were bought. In the words of a Bonds official: "Amazing as the sum was, it is still totally disproportionate to the devastating loss Israel suffered during the October war."

As for who will be affected most by the new regulation, for the poorer Diaspora Jew anxious to help Israel, the former $100 Bond meant a realistic goal toward which he could scrimp and save, thus becoming a partner in building the state; for generous friends the $100 Bond was a meaningful Bar Mitzvah, wedding or anniversary gift; in still other cases, youngsters, housewives and senior citizens belonged to "Hundred Dollar Bond Clubs" to which they subscribed monthly until the coveted Bond was paid for.

Those are the areas that will be hit hardest. Moreover, critics of the directive feel it represents an elitist approach which will forcibly exclude the non-affluent sections of the Jewish community and will frustrate their desire to share, even if on a small scale, Israel's financial burdens.

However, while the letter expressed regret at the change, at the same time it indicated that the raise is a matter of "ein breira" (no choice).

"We will have to live with it . . . we must face the hard fact over here that it is still a blood and guts situation over there. Now is just as critical a time as during the war . . . for instance, I'm sure Israeli mothers don't recognize that the war is over," a Bond official said.

The official elaborated on the thinking behind the raise. First, while the cost of a $100 Bond may mean much to a low-income purchaser, with today's inflationary pressures and spiralling costs, $100 doesn't go anywhere as far as it used to. Then too, the Israeli government apparently feels the average Jewish family can afford to give at least $250 a year.

But even with that assumption, the decision was not an easy one. Sapir, who admitted that it was made after much deliberation and evaluation, commented: "I am very much a Jew, and I do not endorse this change to the detriment of Israel or to the embarrassment of even the humblest supporter of Israel."

In addition to the $250 Bond, the 1974 campaign will introduce a "Shomrei Israel" ("Guardians of Israel") category for the individual or family that buys Bonds to the value of $1,000 or more. Shomrei Israel will be awarded a certificate of recognition as well as special privileges when they visit Israel.

Mrs. Ben Walker honored in Miami

TORONTO —

Mrs. Ben (Vera) Walker, well-known community leader in Toronto, was honored at a continent-wide gathering of women leaders in Miami Beach on Feb. 12 to launch the 1974 Women's division State of Israel Bond Campaign for the United States and Canada.

Mrs. Walker was chosen to represent Toronto as one of the 10 communities which raised more than $10-million in Israel bonds during the 1973 campaign. The occasion was the international premiere of the all-Israeli fashion show at the Fontainebleau Hotel in conjunction with the Israel Bonds Inaugural Conference being held in Miami this month.

Recognition was paid to the leading women's divisions throughout North America among which Toronto is in a top position not only for the concentrated Bond efforts of Toronto women in the community, but equally so for the high level purchases made in their own right in unprecedented numbers.

Vera Walker

Mrs. Walker has been an outstanding leader in the Israel Bond women's division since its inception 20 years ago, and has served on the executive board of Hadassah, as president of the Sinai Service Group and numerous other communal endeavors.

Concern over Jewish priorities leads to the formation of 'Breira'

NEW YORK —

Concern that Diaspora Jewish life not be sacrificed by "almost exclusive" concern with Israel has led to the formation of Breira, a New York-based group.

"There is growing concern about priorities in Jewish community life here," Robert Loeb, a member of the movement's volunteer 10-man working committee told The Canadian Jewish News. "This has led to the question of whether an almost exclusive concern with Israel has caused a withering away of Jewish life in the Diaspora."

A statement issued by the group goes further: "As American Jews, we are saddened by the extent to which American Jewish life has come to consist almost exclusively of vicarious participation in the life of the state of Israel. Support of Israel has so captured the energies of American Jews that many have abandoned hopes for the development of vigorous and creative Jewish communities in the Diaspora."

Although named Breira, Hebrew for alternative, Loeb insists they are not advocating substituting concern for Israel with concern for Diaspora communities. Among the men on its advisory committee are Rabbi Joachim Prinz, chairman, World Jewish Congress governing council and Rabbi Eugene Borowitz, editor of Sh'ma.

Instead, they wish to legitimate and promote open discussion of issues connected with Israel and its relationship with the Diaspora. Such discussion, they feel, has been akin to "heresy" in the eyes of many for too long.

"We don't wish to limit the concern with Israel but to focus it on the realities of the state," said Loeb, employed as a staff member of the Committee on New Alternatives in the Middle East. "An oversimplified notion of these problems has been encouraged by many Jewish organizations because it is a big drawing card for fund-raising," he said.

Already the 10 and its advisory committee of six, all "active in a wide spectrum of Jewish scholarly, educational, religious and communal life in the United States," have received overwhelming response, including some from Canada. "It has been very positive and much larger than expected," said Loeb.

(Nevertheless, the United States situation doesn't apply here, according to Ben Kayfetz, executive-director, Canadian Jewish Congress, Central Region.

Kayfetz told The CJN that in the U.S. "the situation has arisen where Jewish education is not subsidized by welfare funds and this has created a lot of dissent within the community . . . here, welfare funds were created with education in mind.")

The impetus for Breira's formation and positive response, Loeb said, derives from a strong conviction that, especially due to the Yom Kippur War, the present time is critical because for the first time the question of Israel's and the Diaspora's security has seriously arisen.

By publishing educational material, providing speakers and arranging public meetings, it is Breira's hope that their "project of concern in Diaspora-Israel relations" will provide the open discussion "Jewish survival demands."

Large-scale investment needed

Israelis look to future with hope, Bonds chairman says after visit

TORONTO —

The military disengagement may be on in Israel but economic struggles are still raging, according to Jack Israeli, 1974 general campaign chairman for State of Israel Bonds in Toronto, who just returned from the Prime Minister's International Bond Conference in Jerusalem.

There were 27 delegates from Toronto among the 500 who attended from the United States and Canada. George Cohon of Toronto headed the entire Canadian contingent.

The primary aim of the conference, convened by Prime Minister Golda Meir and Finance Minister Pinhas Sapir, was to launch the unprecedented $1-Billion Israel Bond Issue to finance reconstruction and development in Israel, and to restore the momentum of the country's economic growth interrupted by the Yom Kippur War.

The adverse effects of the war on the economy cannot be quickly overcome due to the fact that a large section of the country's labor force remains in uniform months after the cessation of hostilities, Israeli reported.

"Israel needs large-scale investment resources this year to promote the growth of industries that will increase the country's export trade, particularly in the chemical industry. Improvement in the export trade will help make Israel less financially dependent on outside help in the years to come," he explained.

Israeli and the Toronto delegation participated in a series of unusual events and meetings which brought them into direct contact with Israel's foremost leaders as well as the soldiers guarding lonely outposts and civilians all over the country.

A highlight of the week-long conference was the induction by Prime Minister Meir of the international charter members of the Prime Minister's Club for purchasers of $25,000 or more in Israel Bonds. George Cohon of Toronto, president of the Canada-Israel Prime Minister's Club, participated in the very moving ceremony of induction, and also served as chairman of a special luncheon session for delegates with former ambassador to the U.S., Yitzhak Rabin.

Summing up his impressions of Israel, Toronto Campaign Chairman Jack Israeli asserted:

"Despite the sombre shadows and post-war doubts, one can not help feeling uplifted and elated by the hope, faith and dedication of the people. I visited hospitals and not even the wounded complained. They looked to the promise of the future. A dominant impression was Israel's determination to reach a lasting peace, reconstruct the war-dislocated economy and move forward. Wherever I went, I was thanked for aid to Israel through the Israel Bond program. I returned home with a greatly strengthened resolve to do more than ever before, for I witnessed Israel's deep and unparalleled needs.

The Kissingers

Tale of two cousins

By ROYSTON ALLEN
CJN Israel Correspondent
TEL AVIV —

While U.S. Secretary of State Henry Kissinger is busy flying back and forth attempting to bring peace to the Middle East, his cousin Ernst is busy sewing and cutting suits in a downtown Tel Aviv store, just as he has been doing for the past 39 years.

While Henry's forebears were teachers, Ernst's were tailors, back in the old country in a different era.

Ernst came as a 20-year-old to Israel from Germany with his family in 1934. Carrying on the tradition he opened up a tailor's shop on Nahlat Binyamin Street, a thriving commercial centre in pre-World War II days.

—"I have been in this building ever since," Ernst Kissinger told The Canadian Jewish News. "Perhaps it's not so nice these days, but I am accustomed to it and so are my customers."

While the outside world changes, Ernst's little 2½ room showroom and workshop appears to have withstood the march of time.

Everything is as precise and exact as Ernst Kissinger's German accent. A potted plant stands between two windows and bolts of cloth are stacked in a cupboard, angled with "yeckishe" precision.

Asked whether he thinks of his famous relative, Ernst replied: "I think about him probably a little bit more than other people. Actually I only saw him once because when I left Germany he was a little boy of 11. When Henry visited Israel in 1964 we met but that was the first and last time. Athough I have contact with his parents and family with him I have no direct connection."

Ernst Kissinger is a very quiet man, slimmer than his younger cousin and perhaps more withdrawn. He was somewhat reluctant to talk about Henry but Ernst did mention that his cousin came from a very religious family. "He does not forget his religious background and, in my opinion, this may affect his thoughts. He is probably trying his best to bring peace to this troubled area."

Despite mutual dislike, newcomer, Mrs. Meir, share much in common

By NECHEMIA MEYERS
CJN Israel Correspondent
JERUSALEM—

The fact that 40 out of the 120 members in the eighth Knesset are newcomers has made itself felt in the initial debates, which seemed fresher and sharper than those in the seventh Knesset. Novice MKs, apparently unwilling to sit quietly and gain experience before opening their mouths, have actually "starred" on several occasions during the past few weeks.

This appealing phenomenon may well stem in part from a simple biological factor: the 40 who entered are much younger — and presumably brasher — than the 40 who departed. Indeed, half the new MKs are in their 20s, 30s and 40s — veritable children by Israeli political standards.

However, in one respect, nothing has changed. Women are still woefully underrepresented, with only 10 female MKs as against 110 males. Their representation has actually dropped from the days of the first Knesset in 1949, at which time 12 women held seats.

When Israel's politicians drew up their lists of candidates in September, women party members forcefully demanded a fair share of places, in some instances threatening to opt out of the campaign if their interests were overlooked. Tova Sanhedrai, a National Religious Party MK in the seventh Knesset, even went so far as to organize her own list of Orthodox women, only to back down when she was given a "safe" place on the NRP slate (which turned out not safe enough to get her into the eighth Knesset under Israel's system of proportional representation).

Shulamit Aloni, leader of the Civil Rights List

The women of the Labor Alignment were the most successful in their struggle for equality. The party promised that 25 per cent of its candidates would be women; in fact, 15 per cent were. Other parties made no promises and scarcely nominated any women.

Nevertheless, as was already evident in the first debates, two women will certainly leave their mark on the eighth Knesset, 76-year-old Prime Minister Golda Meir and 44-year-old newcomer Shulamit Aloni. Ms. Aloni represented the Labor Party in the sixth Knesset, but her sharp tongue and independent views soon made her persona non grata to Ms. Meir and the party machine, and so she was not renominated.

After unsuccessfully trying to battle the machine from within, Ms. Aloni decided, only a day before registration for elections to the eighth Knesset was closed, to set up her own party. She quickly gathered under her banner a heterogeneous collection of do-gooders, including environmentalists and partisans of electoral reform, defenders of the consumer and opponents of religious coercion, soft-spoken professors and stridently liberated women.

Seasoned observers predicted that Shulamit Aloni's Civil Rights List — lacking money, organization and experience — would end up without a single seat. How wrong they were! Shulamit's do-gooders, joined by disgruntled supporters of the Labor Party, won three seats

While Ms. Aloni's Civil Rights List will support Alignment moderates on foreign policy issues and may, in concert with the Independent Liberals, even join the coalition, she herself is unlikely to sit in a cabinet headed by Golda Meir. Ms. Meir wouldn't want Ms. Aloni and Ms. Aloni claims there is no point being in a Golda-led cabinet, whose members, she charges, are treated like kindergarten children.

World News

Building the new regional centre at Bene Yehuda — a settlement made possible by the JNF land restoration program.

Military censorship again under fire

By ROYSTON ALLEN
CJN Israel Correspondent

TEL AVIV –

The Israeli military censorship has again come under fire from the local press here and also from the leader of the Opposition Likud faction Menachem Begin.

After a series of faux pas, where censorship was proved to be inadequate and, to a certain extent, political, the English language **Jerusalem Post** devoted an editorial to "Censorship and its abuse."

The incidents which led up to these condemnations are many but several stand out because of their stupidity (to quote Begin in a television interview). When the Abu Rodeis oil fields on the edge of the occupied Sinai desert suddenly caught fire, the government said it was merely a "technical mishap" which the word was fast flying around that a misguided Hawk missile had mistaken an oil derrick for an Arab helicopter.

The censor immediately clamped down on the information possibly as a result of Israel's "put the lid on first" policy whereby news is censored almost as a matter of course, irrespective of whether it is a threat to the nation's security.

A foreign correspondent, Dave Burrington of NBC, broke the story while on holiday outside Israel and then the local press shamefacedly started to publish the true facts.

When the Likud put a paid advertisement in Hebrew language papers warning the Israeli public of a unilateral withdrawal from Egypt and Sinai, they mentioned that the Egyptians were moving ground-to-air missiles onto the east bank of the Suez Canal.

When the **Jerusalem Post** wanted to quote this advertisement in a news item, the military censors struck out the reference to the missiles yet no deletions were made in the Hebrew press. This immediately gave rise to speculation that the Hebrew papers were not touched because they are "local", but the **Jerusalem Post** which has a very wide circulation overseas, is for the Jews in the Diaspora and perhaps it was deemed unfit for them to be told of Egyptian strengthening of positions while Henry Kissinger was trying to get Israel to retreat. Who knows?

One thing is very clear, Israel has fallen into a very dangerous habit of stopping the flow of news senselessly and often inefficiently. When Finance Minister Pinhas Sapir was asked how much the Yom Kippur War had cost so far, he said "I don't know and if I did I wouldn't say."

Is there any reason why the fantastic cost of the war should be kept a secret?

Another incident outlining the senseless stupidity (again quoting Menachem Begin) of Israeli military censorship is the case where a CBS correspondent traveling with U.S. Secretary of State Kissinger was filming a story from Tel Aviv about the latest round of talks.

He mentioned the fact that since Israel is a democracy, decisions take a little longer here, longer than in a semi-dictatorship such as Egypt.

The newsman then went on to estimate that the talking would take another 10 days or so and that the actual withdrawals, along with the thinning out of forces, would take "about three to four weeks."

At which point the censor cut the telephone line and told him the information was censored.

Immediately after, the chairman of the Foreign Press Association in Israel protested to the censors stating that such figures had been freely discussed in the press before and anyway, what was the harm in publishing them?

Very often the censors give the excuse of "morale" when they bluepencil a news dispatch, they feel that were the article to be published then morale in Israel would zoom down.

The **Jerusalem Post** went into this subject when it stated: "There must be wide confidence that the power of censorship is not being abused . . . and that what the public is being told is otherwise complete and credible.

"Since the Yom Kippur War that confidence has been eroded . . . when reports on the war turned out to be wholly or partially false a precious and long nurtured structure of army credibility was damaged."

The **Post** also stated that the censors had been busy keeping the lid on the Kissinger talks here with Israeli leaders and ended with a call for a "total review of the way in which censorship works and above all of the presumption against rather than for disclosure which has engulfed the Army and Government."

British Jewry affiliates with WJC

LONDON (JTA) –

The need to conform with changing times won over hidebound tradition in an historic vote by the Board of Deputies of British Jews to affiliate with the World Jewish Congress. It was the first time in its more than two centuries of existence that the representative body of British Jewry crossed frontiers, so to speak, to join another Jewish body beyond the boundaries of the United Kingdom.

It did so only after receiving from WJC president Dr. Nahum Goldmann written assurances of its autonomy in the affairs of British Jews and preservation of the tradition that only the board speaks for British Jews to the British government.

The board, now affiliated with the WJC, will replace the British Section of the WJC, which has become unnecessary according to its chairman, Jacob Halevy. "I am very happy that it should have become unnecessary in this way and that I should be the final chairman," Harvey said.

The overwhelming 224-28 vote in favor of affiliation reflected the views of both the new board of deputies that took office last year under the presidency of Sir Samuel Fisher, and the old board, under the leadership of Michael Fidler, which had recommended joining the WJC.

But there remained a hard core of opinion in opposition to the move. Its spokesman, Solomon Teff, a former board president now in his 80s, voiced the opposition views in the discussion that preceded the vote.

"After 214 years of existence, the board of deputies has developed its own traditions and methods of work which are timehallowed and should not be changed," Teff said.

He contended that joining the WJC would entail a loss of independence of action by the board because Dr. Goldmann dominates the Congress and thereby dominates its affiliates.

Cabinet decision causes spiralling food prices

TEL AVIV (JTA) –

Israeli housewives had a disagreeable surprise when they went to the supermarket last week. Their money bought one-third less of such essential commodities as bread, butter, margarine, oil, eggs, sugar and milk than it did the week before. This was the result of the cabinet's recent decision to cut by more than a half the government's price support subsidies for essential products.

The blow was softened somewhat by the government's announcement that it would pay its employees an additional 4% cost of living allowance -- above the 14.5% paid earlier in January. It has urged private employers to do the same. Families with more than two children, pensioners and families on social welfare will receive increased grants to cushion the impact of soaring prices.

But the price hikes posted last week were unparalleled in Israel's economic life. In addition, public transportation is due for a 50% fare increase to go into effect within the next week.

Economic analysts believe the price hikes are only the first round in a new chain reaction of price increases. The next items expected to go up are products made from the essential commodities. These include cakes, sweets, juices, jellies, ice cream and, of course, restaurant prices.

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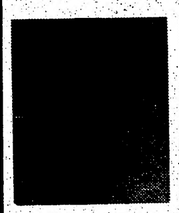
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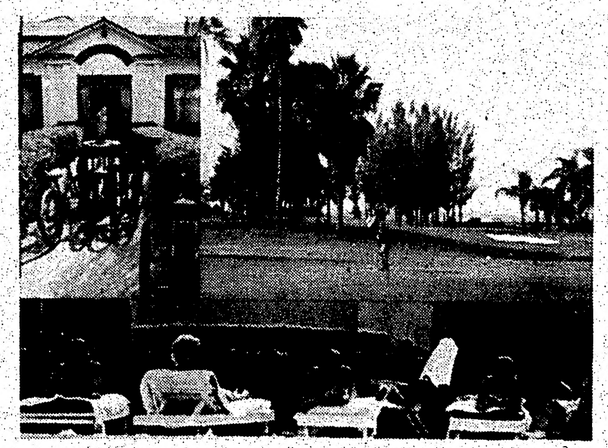

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Lil Wax (left), president of the Federation of Jewish Women Organizations, and Sue Weingott, FJWO president share a laugh with Paul Kates, estimate planning consultant, at the FJWO conference last week at Beth Tikvah.

Economic upturn in Israel to be drawn out, says Ofer

By GARY LEVINE
CJN Ottawa Correspondent

OTTAWA —

Israel's road to economic recovery in the aftermath of the Yom Kippur War will be a long and arduous one, according to Major-General David Ofer, Commander of the Tel Aviv District Police.

"Any country that has a war suffers economically," said Major-General Ofer at a news conference in Ottawa. Israel has suffered particularly the loss of much of its tourist industry, which is the single largest industry in the country.

Gen. Ofer, who served as commander of the Southern Command, including Jerusalem, before becoming commander of Tel Aviv Police, was in Ottawa as part of a three week tour of Canada arranged through the Canada-Israel Committee.

While refusing to comment on specific strategies of the Israeli government at the peace table, Gen. Ofer expressed his own satisfaction, and the satisfaction of the great majority of the Israeli people at the ceasefire and subsequent arrangements for negotiation.

"Hopefully," he said, "this will be the first stage for further successful negotiations to achieve a lasting peace . . . the agreement to disengage troops proves we mean well and we mean business."

Gen. Ofer, who lost a son during the Yom Kippur War, spoke of the tragedy of war and the need for permanent peace in the Mid-East.

"I think that any father: Christian, Moslem, Jew, has the same feeling when they lose a son . . . the only way is to sit, discuss, negotiate."

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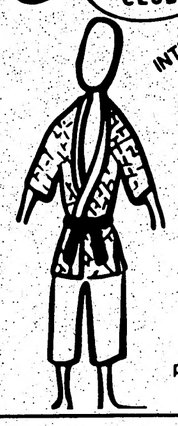

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Women, finance go together?

By ANNE F. KORN
TORONTO —

Imagine the viewer's surprise if the affairs women discussed on soap operas were financial ones.

Contrary to traditional belief, the world of economics can fascinate females, Myra Richman revealed at the Federation of Jewish Women Organizations Annual Conference last week.

"Bay Street and Wall Street became my Hollywood and E. P. Taylor and Sam Bronfman became my Clark Gable and James Stewart," the investment counselor explained to 250 people at Beth Tikvah.

Agreeing with Ms Richman that women should be more knowledgeable about finances were the two other speakers: Laura Sabia, chairman, Ontario Status of Women Council, and Paul Kates, estimate planning consultant.

Ms. Sabia told the 51 organizations represented to become familiar with the injustices regarding women, particularly antiquated property laws.

To illustrate her point, she cited the Murdoch case in which a wife was given only $200 a month after her husband ended their 25-year marriage. It was her initial $600 that founded the ranch on which she worked hard for so long.

A writer and radio commentator, Ms. Sabia accused women of not trying to change the property laws for fear of damaging that "male ego."

"Every woman who marries in this country should have a contract," Ms. Sabia stressed. "The stars in your eyes and love could well disappear after 10 years of marriage."

She told the women that she and the council did not want to work against the group's husbands and family, but rather with them.

Kates also emphasized the need for both spouses to partake in financial matters. "Your role in the planning of your future and that of your family has been almost completely ignored," he observed.

Many wives have been "preconditioned" to avoid talks with their husbands about wills, he said. He pointed out that there is "a will for those who have no will." Its stipulations are usually contrary to the wishes of the deceased. If a husband were to die, leaving three growing children and no will, the woman may find herself in a financial struggle which could have been prevented by a couple of hours consideration in advance, he declared.

Ms. Richman, who was introduced by CJN columnist Miriam Herman, reassured women of their potential competence in the monetary world. They possess three qualities vital for a successful investor: "a natural sense of thrift, constructive imagination and patience without greed."

In contrast to Ms. Richman's comment "I would like to assure you that I am not a woman's libber" was Ms. Sabia's urging "Wear the badge of Women's Liberation with pride."

The misinterpreted term (women's lib) simply implies responsibility in decision making and equality, she said. Affluent women must not forget the vast majority of their gender "out there with no one to help them."

She explained that her council does not want to "build empires" or "take over," but wishes to inform women and give them their rights.

1974 goal $1.1 million

By MOURA WOLPERT
CJN Hamilton Correspondent.

HAMILTON —

Hamilton's United Jewish Welfare Fund 1974 Emergency Campaign goal is $1.1-million Women's Division Chairman Barbara Epstein told a special meeting last week.

The meeting was not a fund-raising event, Mrs. Epstein said, but an opportunity to establish valuable liaison with all Jewish women's organizations in the area as well as for the organizations to indicate their support for the campaign. Presidents of all Jewish women's organizations in the city, past chairmen of the Women's division of the JWF and the "pacesetters in women's giving" were invited and there was an almost 100 per cent turn-out for the meeting, which was held at the home of co-chairman Anne Minden.

An up-to-date report on conditions in Israel was given by Mirial Small of Toronto, chairman of the national women's division of the United Israel Appeal, Canada, who has just returned from a tour of Israel as leader of the first Canadian Jewish Women's Mission to Israel.

Despite pessimism and depression, there is calm in Israel, Mrs. Small reported. A feeling of pride and hope for the future. But it is a feature only the Jews of the Diaspora can guarantee.

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Presents Mr. J. R. Shapiro, M.A. in a lecture on Travels in China, Sunday, Feb. 17th, 8:30 p.m. at the Workmen's Circle Centre, 471 Lawrence Ave. W.
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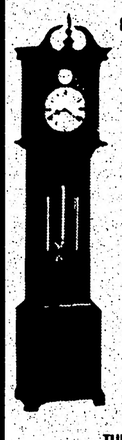

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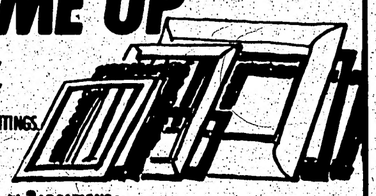

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Editorial

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

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Hard-won unity stands in danger of being eroded by religious strife

Putting together a cabinet is never an easy task even under the most favorable of circumstances. Consider then, the formidable job confronting Prime Minister Golda Meir as she plods grimly ahead with the delicate, frustrating business of trying to create a coalition government.

It is to Mrs. Meir's credit that she has refused to bow to political expediency. She has flatly rejected the demand of The National Religious Party to amend the Law of Return to the effect that only conversions performed by Orthodox rabbis would be recognized as valid in Israel. In her view, to accede to this would split the Jewish people in Israel and throughout the world. The "who is a Jew?" issue has sparked a bitter controversy in Israel and the prime minister's statement that she would not accede to the NRP's demand will do nothing to calm the stormy scene.

The government also has rejected a bill introduced in the Knesset by Liberal member Gideon Hausner that would allow civil marriages in certain circumstances. Before the October war it was believed by many that a measure of this sort would be adopted. Mrs. Meir's opposition to the Hausner bill stems from the same reason for not amending the Law of Return; the need for national unity at a time when the fate of Israel as an independent nation hangs in the balance.

There is talk that if Finance Minister Pinhas Sapir, who is directing the Labor Alignment's coalition talks with the other factions, is unable to get agreement on the issues in dispute, there may have to be another election. Whether a new round of elections would produce a more clear-cut result than the last vote, is a doubtful proposition. Opposition parties accuse the Labor leadership of using the threat of new elections as a club to bring their old coalition partners into line. In any event, it is hard to see how the Labor Party would gain any benefit from another election. Some observers say the result would be more losses of Knesset seats.

The December election demonstrated that the voters wanted to express their disillusionment with the record of the Meir administration, but not to the point of voting in the Likud and having its leader, Menachem Begin become government leader.

A coalition with Likud is something that the Labor Party has emphatically rejected, and it is most unlikely that there will be a retreat from this stand.

Meanwhile, the controversy over "Who is a Jew?" is increasing in the Diaspora. A Jerusalem dispatch from the Jewish Telegraphic Agency says Orthodox rabbis from the United States and other countries, (Canada is one) have mounted a campaign to preserve Orthodox hegemony over religious and personal matters. The prime target is conversions made under non-Orthodox auspices. Opposing the Orthodox position are leaders of the Reform and Conservative movements. They claim that surrender to the Orthodox demands would alienate millions of Jews who are not Orthodox.

The response of world Jewry to the appeal of Israel for help in time of crisis was magnificent. There was unity of purpose, a common goal, a sinking of differences so that the effort would achieve maximum results. Today, with the peril to Israel's existence still very much a reality, that hard-won unity stands in danger of being eroded by the bitterness of religious strife.

By the perpetuation of day schools UJWF aids in community's survival

By RUTH GOLDSMITH

Jews have more to fear than fear itself.

More than fear, we must fear the disenchantment and disillusionment of growing numbers of educated young Jews throughout our community.

The Chief Rabbi of Great Britain, Rabbi Jakobovitz, has summarized the problem: "The grim reality in the threat to Jewish survival is the enormous loss, comparable to the loss of the Holocaust, by assimilation of the Jews who desert and defect from our people."

At a General Assembly of the Council of Jewish Federations and Welfare Funds in New Orleans recently, the conclusion was reached that "The community (in the United States) has stopped growing . . . 53% of all Jewish households have no synagogue affiliation and this appears to be increasing . . . kashruth observance is waning . . ."

We can hide our fears, but we cannot ignore the stark reality of the statistics revealed in a recent research study by P'eylim of Canada quoted in **The Canadian Jewish News**. The report stated: "The community is losing its young . . . to non-Judaism. There are hundreds who quietly drop the Jewish component of their self-image . . . they are alienated and uninvolved because they are uninformed and the community at large is failing to provide food for their spirit and soul. If the community is to remain viable this must not be allowed to continue."

In its Annual Report for 1973, Eitz Chaim schools revealed that more than half of its budget is covered by the United Jewish Welfare Fund of Toronto.

The UJWF is thus to be commended for providing food for the spirit and the soul through Jewish day schools.

In this time of community crisis, Eitz Chaim schools constitute an essential community service. They provide opportunity for excellence in education in general and Hebrew studies; they promote a sense of commitment to our institutions and to Israel by encouraging students to participate in personal service, creative projects and fund-raising events for Israel. But above all, Eitz Chaim prepares students for responsible future leadership in our community.

We may be winning the battle at the negotiating table, but if we are to win the war among our youth, we must fight with our most potent weapon: young, new leadership.

One of the officially-stated aims of Eitz Chaim is "the learning of communal responsibility and love of the Land of Israel." One of the students is a future fund-raiser; another a potential executive director; among these children are our scholars, writers, rabbis and teachers. These are the future leaders of our community.

Various committees have attempted to get government aid for Jewish day schools, without success. Thus we carry the burden alone.

In spite of the crushing financial responsibilities placed upon its resources, the UJWF has not lost sight of that other top priority: the perpetuation of day schools that will ultimately contribute to its own future survival.

Ruth Goldsmith has charge of public relations for Eitz Chaim schools.

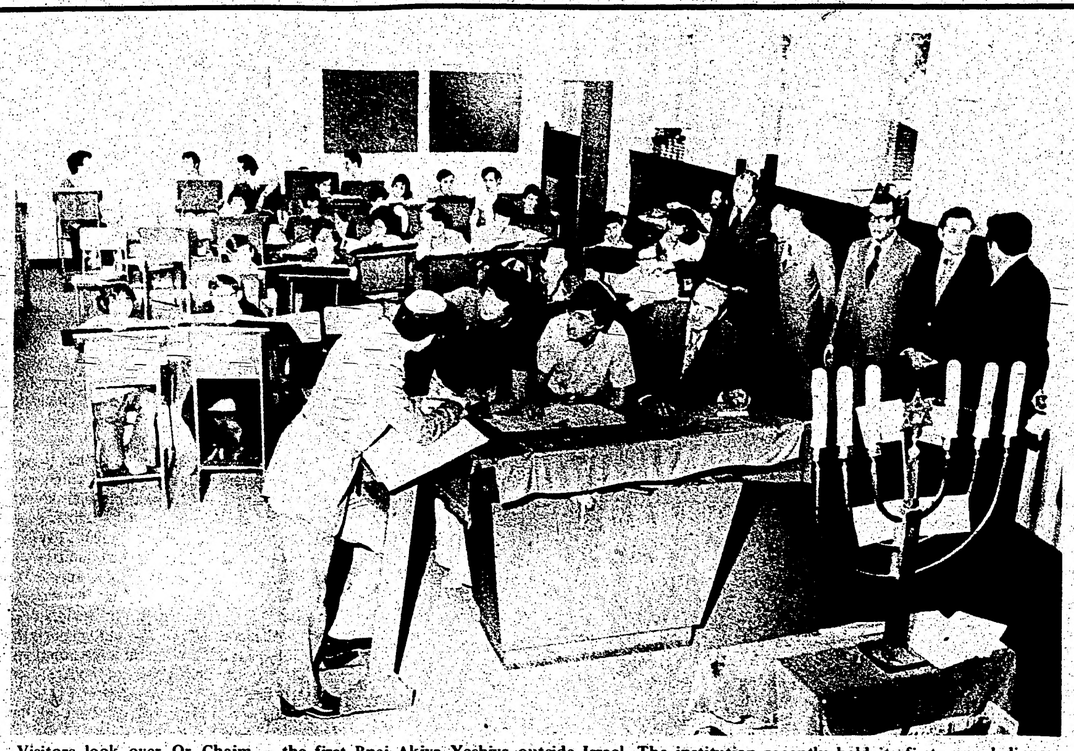
El Al continues to be a source of inspiration to Jews everywhere

Who does not feel a sense of exuberance and profound personal dignity at the sight of a Boeing 747 emblazoned with the Star of David? What more pleasing vision of the Jewish state than a modern and massive aircraft carrying this ancient symbol to the far corners of the globe. El Al communicates the message of Israel's presence in the world . . . and for the Diaspora it tells of the presence of a dynamic and persistant world community of Jews.

Israel's airline continues to be a source of inspiration for Jews everywhere. In recent times Russian Jews stepped off El Al jets to taste the sensation of new found freedom in a true homeland. Today El Al is telling the world that the turmoil caused by the Yom Kippur War is losing its impact . . . and its people have returned home to enjoy the modest pleasures of daily living. Despite the deep sorrow experienced by Israelis, life continues to offer the hope and belief that the future may now see a more lasting peace.

El Al tells the world that life is returning as it was before the conflict, young people walk hand in hand down narrow streets, old people gossip in flowered courtyards, and businessmen haggle over best prices. From the pain of war comes the fresh desire to simply return to the way things were before, to the old and pleasant ways.

And it is El Al which broadcasts this new spirit.



Visitors look over Or Chaim — the first Bnei Akiva Yeshiva outside Israel. The institution recently held its first annual dinner. A special plaque was presented to Nachman and Bertha Sokol for their efforts of the yeshiva. Rabbi Moshe Zvi Neriya, rosh yeshivot Bnei Akiva, was guest speaker at the dinner held last Sunday night. A crowd of approximately 400 persons was in attendance.

Grandmother's research yields defence for injured against any cross-infections

By NECHEMIA MEYERS
CJN Israel Correspondent

TEL AVIV -

Thanks to scientific research being carried out in Israel by an Australian grandmother, still hard at work over three years after her formal retirment, many badly burned Israeli Defence Force tankmen are being protected against the cross-infections that often impede their recovery.

The energetic grandmother is Dr. Rose Mushin, until the end of 1971 a senior lecturer in the department of microbiology at the University of Melbourne. When she first embarked upon her scientific endeavors, many years before women's lib came into fashion, Dr. Mushin's attempt to combine science with a full family life was regarded as unusual, perhaps even peculiar. But she went ahead with her dual career, scoring success in both spheres.

After decades of running between her laboratory and her home, Dr. Mushin looked forward to a quiet retirement in a sedate Melbourne suburb. Her plans, however, were disrupted when her two daughters, first the elder one and then the younger, decided to settle in Israel, thus "forcing" their mother to follow them and her six grandchildren to the Holy Land.

At first Dr. Mushin was content to learn Hebrew and take her grandchildren for walks in the park, but soon she grew restless. It came as a great relief, therefore, when a number of Israeli scientific institutions -- anxious to avail themselves of her expertise in various spheres, including the "fingerprinting" of a bacterium known as Pseudomonas aeruginosa, which is responsible for serious infections in both men and animals -- offered her a job. She chose to work on turkey diseases at the Israel Veterinary Institute rather than continue with basic research because, as she puts it, "at my age you want to concentrate on problems that require and permit a relatively quick solution."

When the Yom Kippur War broke out, Dr. Mushin, like all Israelis, was desperately anxious to do something useful. Her chance came when the Tel Hashomer (Sheba) Hospital asked her to help them trace the source and spread of the anti-biotic-resistant Pseudomonas aeruginosa bacterium which at Tel Hashomer, as at other hospitals, was responsible for cross-infections, to which burn victims -- like the tankmen injured in Golan and Sinai battles -- are particularly susceptible.

The guilty bacterium were found everywhere, in soap, sinks and in the patients themselves. Now the results of the "detective work" carried out by Dr. Mushin and her colleagues are helping Tel Hashomer to map out more effective isolation procedures to safeguard patients, particularly those suffering from burns.

Another "retired" scientist from overseas, now part of an Israeli laboratory team, is 75-year-old Prof. Lev Tumerman, formerly head of the Bioenergetics Laboratory at the Institute of Molecular Biology of the Soviet Academy of Sciences in Moscow.

After a distinguished scientific career, interrupted by a long period of solitary confinement in a Siberian detention camp "for intending to emigrate to Israel," last year, Prof. Tumerman was allowed to leave the USSR. His reputation -- in the fields of luminecence, photosynthesis, immunology and biochemistry -- preceded his arrival. So shortly after he had stepped off an El Al plane at Lod (now Ben-Gurion) Airport, Prof. Tumerman was already at the Weizmann Institute of Science, advising young Israeli colleagues and working on the development of new optical systems.

It was with special pride that Prof. Tumerman recently represented Israel at the Meeting of European Societies for Immunology in Strasbourg, France. It was his first trip to Western Europe because the Soviet authorities had forced him to turn down all previous invitations lest he speak his mind while overseas.

Thousands of elderly immigrants come to Israel each year, but most are either unable to work, or unable to find a job they are capable of doing. In this respect, Dr. Mushin and Prof. Tumerman are both very luck. So is Israel.

Contentment is barometer of success for school

TORONTO -

The day is long and weary, but the contented look on the face of every student bespeaks the success of the new Bnei Akiva Yeshiva Or Chaim here. The doubts are now gone and the visionaries who established the school, can proudly point to a dream come true.

Not only is the school unique in that it is the first Bnei Akiva Yeshiva outside Israel -- but its program of study, represents a major departure from standard yeshiva high school curriculae. On the one hand, it seeks to develop the kind of scholarship which is usually identified with the pre-Holocaust Eastern European yeshivot, a dimension which is lacking in most Hebrew Day Schools. At the same time, the entire program injects the centrality of the state of Israel -- so conspicuous in its absence in many traditional American yeshivot.

The school grew out of the tireless efforts of a handful of dedicated Canadian Mizrachi-Hapoel Hamizrachi leadership, who not only provided the vision but also undertook to secure the school's financial obligations for the first years of its existence. Among its leaders are men like Messrs. Hyman Bessin, Jack Kahn, Saul Koschitzky, Morris Orfus, Samuel Orfus, Kurt Rothschild and Nachman Sokol.

Aside from the budget, the primary problem consisted in finding a suitable head master. After much persuasion, Rabbi Yehuda Felix, one of the outstanding graduates of Yeshivat Merkaz Harav in Israel, was prevailed upon to come and head the pioneer school. Dr. Samuel Burak, well-known in Toronto educational circles, was selected as head of the general studies program. The team began to attract others. Rabbi Urie Dassberg, a vivacious and inspiring teacher, joined Rabbi Felix on his mission to Canada. Rabbi Meyer Berglas of the Shaarei Tefillah Congregation, and Rav Dan Tor, Bnei Akiva Shaliach, augmented the staff.

As word of the new school spread, inquiries began pouring in from across the country. The first three grades were quickly filled, and out-of-town students placed with local families. Any new educational institution must face many hurdles, but perhaps the most exciting for Or Chaim, is that it has already outgrown its facilities. In addition, the large number of applications from out-of-town students, raised the question of the desperate need for a dormitory.

Finally, on the very day the school was dedicated, a protest letter arrived, from a group of seven girls, decrying the fact that only boys were being offered this kind of educational opportunity, and demanding a parallel girls' school or Ulpana as they are called in Israel.

Yeshiva Or Chaim will some day be considered the father of many such institutions throughout America. It is a credit to the Toronto Jewish community that they had the foresight and initiative to establish such a school. Or Chaim is now receiving registration for the year beginning 1974. Information can be obtained by contacting the school.

This story was written by the Mizrachi News Bureau in Montreal.

Letters to the Editor

CJN view of drama 'intelligent'

Dear Editor:

After reading Frank Michael's review of Mordecai Richler's **Bells of Hell** we wish to commend the editor and author for this intelligent response.

It is good to see that somebody recognizes the fact that Mr. Richler is not the spokesman for Canadian Jews, that he has merely cashed in on certain stereotypes and tried to peddle this off as art. Michaels has realized that Jews are not typically balding, middle-aged men as Richler's own narrow view contends.

Even the recent production in Winnipeg of Ansky's **Dybbuk** is a more relevant and artistic representation of Jewish life and heritage. It would be refreshing to see a more optimistic way of authentic Jewish expression.

Kenneth Wolfe,
Nahum Ezicovics
York University

'Play's point missed'

Dear Editor:

I reserved judgment on **The Bells of Hell** until I had seen it. I refused to read the many write-ups newspapers were giving before it had been shown to the general public. But I could not get out of earshot of the fact that Richler's play was anti-Jewish.

I am no critic, however, I am not in agreement with Mr. Frank Michael's as well as **The Canadian Jewish News'** opinion of **The Bells of Hell**. I thought the play was wildly funny, but, of course, there may be those who did not sense the hyperbolic approach Richler used. The old man with his binoculars, the doctor championing the Zionist cause, the father-son rapport are all humorous, well-employed examples of overstatement.

I think that the only people who would be truly offended by **The Bells of Hell** would be those who believed Richler's caricatures were genuine. Those people have sadly missed the point, which was well articulated in **The CJN** editorial, that is "the theme was a universal one . . . of an ordinary man overcome by life's complexities." The theme was the bare bone, embellished by the extreme absurdities used by the playwright.

It would be unjust to condemn this play because we allowed our prejudices to fog our vision. I was always led to believe that the Jews could see the humor of such caricatures and be able to laugh at themselves. I sincerely hope this asset is not lost to the community as it tries to cope with life's complexities.

Ian Schlifer
Toronto

Davis reverses policy

Dear Editor:

Premier William Davis came to Kitchener on Jan. 15, to meet the public at the Kitchener Library Auditorium. He fielded a number of questions, including a query about the government's intentions on legislation relating to religious practices in the schools. His response to that question marks a sharp turn in announced government policy.

Over the years, Davis has taken the position that the matter of religious content in the public schools of the province required a study and then that the study required analysis of ways to implement some of the proposals. As minister of education, Davis established the Keiller MacKay Commission in 1966 to report on the issue. The commission issued its report in 1969, and since that time the only step taken by the government to implement proposals about religion is the establishment of the optional course on world religions at the high school level.

At the time of the establishment of the course, it was remarked that the government was beginning by implementing proposals at the secondary level. Robert Welch, the "super-minister" for social policy, explained in 1972 that the ministry of education is working out the matter of eliminating the requirement of two hour-hours a week of indoctrination in the Christian religion, seeking to determine whether the moral teaching to replace it should be included in a specific course or spread throughout the curriculum.

At the meeting, on Jan. 15, Premier Davis announced that there is no intention on the part of the government to act to eliminate the sectarian practices in the allegedly public schools. The matter will not be studied further. And the extent to which religious content is included in the school program will be left to the local school boards, he announced.

Even this avoidance of responsibility is not an honest statement of government policy, however. When it became a matter of public knowledge that many schools in North York were not beginning the day with the Lord's Prayer, Education Minister Thomas Wells ordered them to use the prayer.

The refusal of the government to act in the area of religious practices in the schools constitutes a betrayal of governmental responsibility for the protection of the civil rights of its citizens. Leaving as a matter of local option the denial of religious equality in supposedly public schools makes no more sense than would local option on lynching.

Perhaps it is too much to expect any moral leadership from a government that staggers from scandal to scandal.

– Reuel S. Amdur, Chairman –
Group Concerned About Religious Practices in the Public Schools
Kitchener, Ont.

The Canadian Jewish News welcomes letters from its readers but we ask once again that they be kept short. Space limitations make it difficult for us to deal with letters that are unnecessarily long.

ask the rabbi

G-d's visibility is deliberated

1. Belief in G–d as "invisible" and "formless" appears essential to Judaism. What then did Jacob mean when he said "I have seen G–d face to face and my life has been preserved"?

The problem bothered the author of the Targum, the ancient Aramaic translation of the Bible. The Targum to the verse you quote (Genesis 32:31) renders it as: "I have seen an angel of G–d face to face." In the previous narrative it is, indeed, a "man" who wrestles with Jacob and to whom he here refers and this "man" is identified by the prophet (Hosea 12:5) with an angel.

The Talmud (Yevamot 49b) discusses a similar problem. Moses said: "For man shall not see Me and live" (Exodus 33:20) and yet Isaiah said: "I saw the L–rd sitting on a throne" (Isaiah 6:1).

The contradiction is resolved by saying that one verse refers to a clear glass and the other to a dim glass. This possibility refers to a clear glass and the other to a dim glass. This possibility means that Moses intended to convey the thought that G–d could not be seen clearly while Isaiah only saw Him dimly.

But Rashi gives the far more profound interpretation that Isaiah, who saw as through a dim glass, imagined wrongly that he had seen G–d whereas Moses, who saw as through a clear glass, had the brighter vision that no man can ever see G–d. Naturally, all such references to "seeing" are not with the naked eye but with the eye of the spirit.

What Really Happened

Arrival of Soviet immigrants sees Canada largely unprepared to aid their settlement

(Second of a Series)

By A.J. ARNOLD

A.J. Arnold

In the winter of 1882 the Canadian government received requests from London, Montreal and Manitoba to assist in establishing a Jewish farm settlement in the northwest.

Even before the London Mansion House meeting, Alexander Galt, advised John A. Macdonald, our first prime minister, that he had written to Rothschild about moving to Canada some of the "agricultural Jews" among the Russian refugees. He described the Russian Jews as "a superior class of people, partly farmers, but generally trade people."

To help convince Macdonald that it was a good idea he told him American Jews were busy promoting emigration to the U.S. and "what was good for them could not be bad for us." In pressing the "opportunity of interesting the Hebrews in our northwest" he suggested the Jews are "now so influential in Europe, that there can be no harm in cultivating them." In his reply to Galt, Macdonald disclosed his personal attitude when he wrote:

"After years of ill-concealed hostility of the Rothschilds against Canada, you have made a great strike by going in for a Jewish immigration into the northwest . . ."

Meanwhile, John Taylor, agent for the Icelandic immigrants in Manitoba, wrote to Governor-General Lord Lorne asking the same consideration for Jews as had been granted earlier to the Icelanders. He urged the government to provide a suitable block of land "to carry out the benevolent design of providing new homes far removed from the cruelities and atrocities so shamefully perpetrated on this people in the name of religion."

Taylor's letter was sent on to the prime minister by the governor-general's secretary, Col. I. De Winton, who added a note suggesting that the "influential committee of Jews in England" assisting "their fellow countrymen" be approached to raise 5,000 or 10,000 English pounds to send out "say, 1,000 Jews." De Winton added: "If the English Jew will subscribe liberally to settle his Russian brother, why shouldn't the Canadian government get the benefit of the transaction?"

Replying to Lord Lorne, Macdonald sent him a copy of one of Galt's notes "by which you will see he has been attending to the Jews." The prime minister declared: "I hope something will come of this. He (Galt) will be instructed to act for the immigration department, and we are quite ready to assign the Jews lands."

(According to a press report of the period "a prominent Israelite" in London had volunteered to start a subscription campaign with a contribution of 10,000 pounds and considered that one million pounds would be necessary to facilitate the emigration of the homeless Russian Jews. This goal may have been to assist all the Jews to be sent to America. The relief fund started at the Mansion House meeting in February, was reported in June to have raised 82,488 pounds, of which 25,000 remained on hand.)

Actually, the first request to the government for the settlement of Jews in the northwest appears to have come at the Ottawa meeting in January of "Mr. Cohen" of Montreal with John Henry Pope, minister of agriculture, which was reported here last week. It is not known whether this was related to Galt's proposal or the appeal of John Taylor. Moreover, the Jewish communities of Montreal and Toronto do not appear to have made any preparations for such a project. The first record of any planned aid in Canada in 1882 is in the reports of the Montreal Jewish community meetings on the eve of the arrival of the first 260 immigrants.

On June 5, after 300 or more of the refugees had already reached Winnipeg, there was a press dispatch from Ottawa which said: "The government has made no arrangements for bringing the Russian Jews to this country other than are made for bringing out other immigrants. The work of settling and providing for them will be carried out principally by the Jewish residents in Canada."

This was viewed as evidence of a broken promise by non-Jewish as well as Jewish supporters of the land settlement plan.

Next: Arrival and welcome in Winnipeg.

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Shlomo Lahat, Tel Aviv mayor, signs coalition agreement with Yitzhak Artzi (left) of the Liberal Party and Haim Beck of the National Religious Party looking on. (IPPA)

Death of Ben-Gurion, October war, elections...

1973 marked end of first era for Israel, reports columnist

By J.B. SALSBERG

(First of two parts)

I have recently returned from a three-week study of Israel. As on my previous visits this one, too, was a private and personal undertaking. And as in the past, my time was crammed with talks, discussions and informal interviews with Israelis of high and low station. By the time I left the country, I had arrived at the conclusion that 1973 will be remembered as the year that marked the end of one era -- the first -- of the reborn Jewish state and that 1974 signals the beginning of another.

1973 began with the spirited celebration of the 25th anniversary of statehood -- the national dream of millennia that came true. As it neared its final quarter, the year was marred by the passing of the "father of the state of Israel," the legendary David Ben-Gurion. This sad event was quickly followed by the traumatic experience of the Yom Kippur War. And the year closed with Israel's general election on Dec. 31.

It was a year that dissipated some illusions held by influential people in all major Israeli political parties. It was also the year that eroded the credibility of some parochial thinkers and politicians in Israel.

It was the year that revealed, much clearer than hitherto, that many Israelis in high places (and not only in government) think statically about a swiftly changing dynamic situation in the Middle East, as well as globally.

It was a year in which the Israelis retained -- and even increased -- its confidence and pride in its heroic people's army but in which they lost some of their comforting faith in the infallibility of their state's hierarchy. It was also the year that dispelled the illusory concept, which some prominent politicians in many parties entertained; that Israel could thrive through a lengthy period of "no war and no peace."

This unrealistic and dangerous line of thinking gave birth to certain policy proposals which many voices within Israel branded as provocative and as "creeping annexationism." Others characterized it as an escape from realism. The Yom Kippur War lent a lot of substance to that characterization.

Above everything, the past year compelled many Israelis to recognize the inescapable political truism that in today's world every small country is limited in its options and that small countries that happen to lie at the crossroads of contending empires have even fewer options at their disposal. Current history is crammed with examples of this truism.

I found a lot of deep thinking among thinking people in Israel. Perhaps it would be more correct to say that a process of rethinking of many concepts that were held, rather uncritically, until now is under way. To say this does not mean that all of Israel has become a think tank. Many people on the streets of Tel Aviv think, of course, as previously conditioned to think. Others think emotionally and a lot of partisans continue along their accustomed paths. But a rethinking of major proportion is most assuredly underway and it will unquestionably affect national policy in the days ahead.

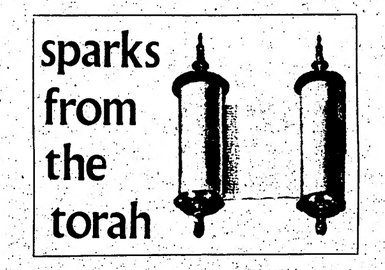
What was it that launched Israel on the course of a major re-examination of traditionally accepted thinking and policies? It was not any single event that caused it but rather the conjunction of a series of events that compelled the collective re-examination of dated concepts and their political consequences.

Burning anger with the government for its blunderous miscalculation of the enemy's intentions on the eve of the Yom Kippur War and the grievous loss of life as a result of that "error"? Of course, there was that and it pervaded the ranks of the Meir-Dayan Labor government's own political party, too. But such crucial mistakes were committed by governments elsewhere, too, and as a rule, were turned out of office at the first opportunity.

Significantly though, this did not occur in Israel. The government was not routed at the Dec. 31 election. While it suffered a minor set-back, it retained (in sofar as the dominant Labor bloc was concerned) its superiority in the nation's political spectrum.

Why then, was the governing labor bloc and its coalition partners not defeated at the polls? The answer to this crucial question will reveal the first political expressions of the new awareness which is maturing in Israel now. I will deal with this in next week's article.

Torah's deep understanding of humanity gives priority to consideration of others



By RABBI MEIR GOTTESMAN

Kee tikneh eved Ivri . . . If you buy a Hebrew servant . . .

How do you know whether a person is really a learned Jew, a **Talmid Chochom**? By his clothes? Anyone can dress like a Rabbi . . . By his wise sayings? Anyone can look up a few Talmudical expressions and spout them. Our Rabbis gave a clue: **derech eretz kodmo l'Torah** . . . See if he's a **mentch** -- see if he's as considerate and careful in his relationship with his fellow man as he is in his dealings with G-d . . .

Even when it comes to an **eved Ivri**, a Hebrew slave or indentured servant, we see how sensitive the Torah is to his feelings. Seneca, the classical writer, describes how in the "civilized" Greek and Roman Societies, a slave would have his hand chopped off for having broken a utensil. Often, slaves who could no longer produce would be fed to wild animals or starved to death. A slave who was present when a sensitive matter was discussed by his master would have his tongue cut off so that he could not reveal the matter to others . . .

But, according to Jewish law . . . "He who buys a Hebrew slave is really buying a master," says the Talmud. If the Jewish master had only one pillow, he had to give it to the slave to use. What the master ate, the slave ate. Furthermore, the slave could not be used for any degrading work . . . The master could not demand that the slave wash his feet, or lace his shoes, or trail behind him with his towel and soap while on the way to the bathhouse.

Furthermore, we find another interesting thing which shows the Torah's deep understanding of humanity. The Torah says: **Kol yatom v'almanah lo t'anun** . . . "Any orphan or widow shall you not oppress." Why does it say any orphan, any widow? But again, the Almighty fathomed the psychology of man . . . If a person is approached by a widow of good character, or a respectful child who is in need of a piece of bread or money to pay rent, who would refuse? But what happens if the woman is crude, or the child a **chutzpanik**, insolent and stubborn . . . A person might say, who needs this headache? But the Torah says, no -- remember, you're dealing with a woman who must carry a pack of sorrows on her shoulder . . . You're dealing with an orphan who did not have a father and mother to raise him properly. Think about others and help . . . (Al Hatorah)

Right now in Israel, there are thousands of widows and orphans from the latest October war. Anyone who wants to earn a bright place in the World to Come, **Olam Haboh**, the opportunity is here now. They need material help. Over and over again, the Torah calls the widow and orphan the wards of the Almighty Himself. Those who help the children of the King when they are in need, will someday sit before the Throne of the King . . .

Lincoln once said, G-d must have loved the poor, He made so many of them. They once asked my great-great-grandfather, Rabbi Avrohom of Stretin, why all his chassidim were so poor. He answered, "I'll show you." He called his followers together and announced, "At this moment, the gates of heaven are opened. You can ask and receive whatever you want." Asked one chassid: "I wish I could say the prayer **Nishmas** with real **kavanah**, feeling and concentration." A second said: "I wish I could truly understand a certain passage from the Talmud." A third prayed: "I wish I could perform such and such a mitzvah properly." The Rebbe finally said: "You see, they are poor because they have no interest in being rich."

May we all become wealthy in the knowledge of G-d. Shabbat Shalom.

Readers rally in support of NRP proposal for Law of Return amendment

Dear Editor:

The recent article by Rabbi Bielfeld in **The Canadian Jewish News** cannot be allowed to remain unchallenged. To do so would be an affront to every concerned and committed Jew.

Rabbi Bielfeld's opposition to the proposed amendment to the Law of Return infers that all conversions performed by those other than the Orthodox Rabbinate are improperly performed. Otherwise, why object to including the phrase "according to Halacha"?

He accuses the National Religious Parties in Israel, and at the same time, has the audacity to accuse the observant Jews of fracturing unity amongst Klal Yisroel. It is the Conservative and Reform elements themselves who have branched off from normative Judaism, and have been attempting to pass off the twig, as Judaism.

If "love of Zion" is the sole criterion upon which membership in the Jewish nation is based, then Rabbi Bielfeld ought to make every Arab, a Jew. Who, more than they, love Zion? Have they not been prepared to die in a Holy War in order to demonstrate their love?

There always has been, and there continues to be, only one type of Judaism, some Jews being less observant than others, but all are Jews. The movements for which Rabbi Bielfeld is spokesman, are the ones who have been splintering Judaism. If, as he suggests, that we follow the concept "majority rules" in Jewish legal and moral matters, then we would still be slaves in Egypt. As Rashi points out in Exodus, only one-fifth of the Jewish nation left Egypt at the time of the Exodus.

Rabbi Bielfeld, your solutions would be more disastrous to the state of Israel, than any dreamt up by the worst enemy

Yehudi Shields, M.D.
Downsview

Dear Editor:

Rabbi Bielfeld in accusing the National Religious Party of pursuing "narrow self interests" states: "Most Jews would agree the compromises and accommodations they have made to create a strong Israel have been worth the price."

Precisely what are the compromises that "most Jews" have made? Do they raise their children to consider Israel as their homeland? Do they raise their children to be fluent in Hebrew? Has the intermarriage rate declined as the result of a "strong state of Israel"? Recent statistics indicate that less than 25% of American and Canadian Jews have contributed to the Israel Emergency Campaign.

Who then are these "most Jews" that Rabbi Bielfeld refers to and whose accommodations to the state of Israel may be withdrawn if the secular nature of this state is not maintained?

Even a cursory glance at our Bible shows that the greatest of all Jewish leaders, Moses, is taken to task for being too free and easy with conversions and presumably, with marriages in which one partner was not originally of the Jewish faith.

Would Rabbi Bielfeld set himself above historic precedent and abolish criteria that have withstood the test of millenia, in deciding who may join the Jewish people and on what terms?

Would not Rabbi Bielfeld be doing us all a greater service if he used his talents to prevent wholesale desertion of our faith by non-committed Jews, instead of placing his emphasis on making conversions easier?

Would not Rabbi Bielfeld and his colleagues, instead of threatening to fracture the unity of the state by withdrawing UJA funds be doing Jewry a greater service by using his influence to deepen the commitment to our genuine heritage that his congregants are entitled to look for from him?

E. Munk,
Downsview

'Unity hurt by law'

Dear Editor:

I would like to take issue with Rabbi Arthur Bielfeld's comments in his article on the very crucial problem facing the Israeli government and indeed all of world Jewry -- that of "Mi Yehudi - Who is a Jew?"

Rabbi Bielfeld writes: "No one who loves Zion can be insensitive to this situation." I regard the stance taken by the Reform and Conservative communities as totally insensitive to the unity of world Jewry. Acceptance of the amendment as it now reads will result in the fragmentation of Jewry into two distinct camps -- those that accept Halacha and those that reject it.

Acceptance of the amendment as it now reads will make it virtually impossible for Orthodox Jews to marry without clear and definitive documentation as to the status of the second party; for conversion undergone without the governing procedures of Halacha are not acceptable to the Orthodox community and will in effect create a group of individuals who consider themselves Jews but who in fact are Halachically non-Jews.

I do not understand Rabbi Bielfeld's feelings that religious law is to be governed by the principles of the majority and democratic pluralism. If I may, I would like to carry Rabbi Bielfeld's theory one step further. Since the majority of Reform and Conservative Jews reject "Torah Misina," it would then follow that we should strike universally accepted traditional observances like Pesach, Shabbos and Yom Kippur, all Torah concepts, from our religious laws.

To go even further, the whole concept of Zion (Palestine) as a Jewish national homeland is Torah-based; perhaps Rabbi Bielfeld would have supported the acceptance of Uganda as our national home? Since Rabbi Bielfeld appears ready to accept the ruling of a secular body such as the Knesset in matters of religious law, why does he support the religious struggle of Soviet Jewry who are merely a religious minority unwilling to accept the rulings of a secular government?

There can be no compromise in Halacha. Halacha has, will and must be governed by principles and not by the opinion of the masses! If Rabbi Bielfeld and other Reform and Conservative leaders are so concerned with the unity of world Jewry, let them lobby their religious bodies to immediately accept Giyur Kahalacha -- conversion based on the timeless and universal principles of Halacha.

Rabbi Bielfeld -- I submit that it is you and not the NRP that is pursuing "narrow self interests." The NRP's stand is a noble one that can only serve to reduce assimilation and help bring about the unity of world Jewry that you so nobly desire.

David B. Woolf
Willowdale

'A matter of survival'

Dear Editor:

Rabbi Bielfeld is right in stating that the interpretation and application of conversion according to Halacha is not only a matter of integrity but one of survival. It is ultimately the authentic religious approach to conversion which has kept Jewry and Judaism alive in 2,000 years of exile. Suffice it to say that conversion not according to Halacha is a contradiction in terms.

The record of the National Religious Party does not have to be defended. It is one of integrity and loyalty to the state of Israel and to world Jewry. Its record, and particularly that of its youth, in times of peace and war encompasses all the aspects that are essential to Jewish historical, religious, cultural and physical survival.

Mizrachi's philosophy has been fundamental to its constructive pioneering spirit and to the outstanding heroism which its youth have consistently shown in the front lines of battle against Israel's enemies, most dramatically in the recent Yom Kippur War.

If conversion has become a matter of political struggle, it is only the result of the deep ideological concern of the religious parties not to see Judaism diluted and adulterated and world Jewry ultimately destroyed by confusion and assimilation.

Kurt Rothschild,
National president,
Mizrachi-Hapoel Hamizrachi Organization

'Orthodoxy a must'

Dear Editor:

Rabbi Arthur Bielfeld, in his article of Feb. 1, 1974, stresses the need for Israel to accept all "Jews", as full and authentic members of the Jewish community. On this point, I fully agree with him; however, I strongly question his definition of the term "Jews" as it should be defined vis-a-vis Israel's immigration policies.

He maintains that anyone converted to Judaism, be it a conversion of the Halachic variety, or of the Conservative, Reform, Reconstructionist type, should have the full fledged status of "Jew". For Israel's leaders to accept this broad definition would be tantamount to self-destruction!

What is to prevent another new "hocus pocus" segment of Judaism from cropping up in the future, based on even more radical premises and morals than those of the present non-Orthodox "Jewish" groups, (e.g. "Jewish-Christians"). Would a conversion performed in accordance with the values of this new branch of Judaism be acceptable to Rabbi Bielfeld? Or would the good rabbi say "no, things have gone too far!"

My point, therefore, is: Based on the same process of reasoning, Torah-based Judaism cannot and must not accept any of the present "hocus pocus" groups, (e.g. Conservative, Reformers, etc.). The government of a "Jewish" state must adhere steadfastly to the rigid Orthodox standards, as set down at Sinai, in their determination of "Who is a Jew?".

Neville L. Woolf
Willowdale

Dear Editor:

While visiting a friend's home, I browsed through your newspaper and my eyes fell upon Rabbi Gottesman's column "Sparks from the Torah." I found it most interesting and promptly became a subscriber to your paper.

Now that we have been receiving the paper for several weeks I have found the entire family enjoys it, especially the column by Rabbi Gottesman.

Please continue with these fine articles that are so informative.

Mrs. Barry Freeman,
Toronto

Organizations and People

what's new...

By MIRIAM HERMAN

MUSIC MONTH CONCERTS

Four renowned cantors -- Toronto's Louis Danto of Beth Emeth Bais Yehuda, Moshe Katz of Beth Am and Ephraim Rosenberg of Beth Sholom, and Montreal cantor Samuel Taube of Beth Orah -- are combining their talents for the gala concert being presented by the Toronto Jewish Public Library this Thursday, Feb. 21, at 8:15 p.m. at the Associated Hebrew Schools auditorium on Bathurst St. They will be accompanied by pianist Jacqueline Kimel. The theme of the concert is Songs of Judaism and the program also includes a talk by temple music director Ben Steinberg. The concert is open to the community and there is no charge for admission.

The Labor Zionist Alliance is having a 2:30 p.m. matinee show Sunday, Feb. 17, introducing new talent and Hebrew and Jewish songs. Music and artists are courtesy of orchestra leader Bill Berle.

Five young musicians, all emigres from the Soviet Union, are appearing in concert at Beth Tzedec Synagogue on Monday, Feb. 18, at 8:30 p.m. The five artists -- Arkady Shindelman, violinist; Vladimir Ferdman, cellist; Eleanor Poretsky, pianist; Faina Terentien, contralto, and Julia Avigdor, mezzo-soprano -- all arrived in Canada within the last year. Beth Tzedec Music Director Gordon Kushner, who arranged the concert, will act as accompanist. Proceeds go to purchase comfort parcels for Israeli soldiers.

Eleanor Poretsky

INTER-HIGH SCHOOL CONFERENCE

About 300 Jewish students from the United Synagogue Day School grade 8 and all United Synagogue congregation high schools in the Ontario Region are meeting this weekend for an inter-high school conference. The program begins Saturday evening with the dedication of the Adath Israel Youth House at the synagogue followed by a M'Levah Malka attended by group leaders coming up from the U.S. The conference continues Sunday at brunch at B'nai Israel Beth David. Guest speaker Seymour Epstein will present selective Midrashim from Genesis.

YOUNG WOMENS' LEADERSHIP

This Tuesday the Young Womens' Leadership development program begins its graduate program, a follow-up to the orientation series held in the fall. It involves four afternoon sessions based on the subject of Jewish identity covering social, educational, cultural, political and religious aspects.

LZA EVENTS

The Tuesday lecture series features Joshua Bar-El, Israel Aliyah centre director, Feb. 19, at 8:30 p.m. His topic -- **Why Israel Needs Western Aliyah.**

Also on the subject of the importance of aliyah, David Kretzmer, a doctoral candidate at York University law school (and husband of CJN freelance writer Marcia Kretzmer), will be speaking at the breakfast meeting of Branch 138, Sunday, the 17th, as part of the proclaimed Aliyah Month.

The Iraqi Jewish community is having an Oriental evening Saturday, Feb. 16, at the centre on Viewmount Ave. Arrangements have been made by Dr. Naim Dallal and Yona Shabtai.

MOTHERS AND DAUGHTERS LUNCHEON

This Sunday, the 17th, is the date of the annual Mothers and Daughters luncheon of Eitz Chaim Schools. The program will be a play, **The Wise Men of Chelm**, performed by grade 5 girls, and songs by a girls' choir from grades 3-6. The luncheon is sponsored by the Eitz Chaim Mothers Association.

SINGLES SWINGLES

Also on the 17th, the Beth Sholom Singles Swingles group (for ages 21-35) is having a dance "with a difference" at the synagogue at 8 p.m.

BAKING EVENT

Another Sunday event is the baking demonstration and sale being put on by Ner Israel Yeshiva Junior Women's Auxiliary from 1:30 - 5 p.m. at the Eitz Chaim lunch room on Viewmount Ave. The demonstrations will show how to bake chala, kosher chickens and decorate cakes. The sale will include home made cakes and Purim goodies.

CONVERSION LECTURE

Rabbi W. Gunther Plaut's public affairs lecture this Friday night at Holy Blossom Temple will be on the current controversy of conversion in Canada and in Israel. Worship services begin at 8:25 p.m.

IMMIGRANT AID

New immigrants to Canada from the Soviet Union will be guests at a community familiarization program at the north 'Y' Sunday, Feb. 17, at 8 p.m. The aim of the evening is to explain what services the community has to offer. The event is sponsored by the Jewish Immigrant Aid Services, the 'Y' and the Jewish Camp Council.

Soldiers entertained with bagpipes by Torontonian visiting Syrian front

By MARCIA SINGER

TORONTO -

You're in an Israeli military camp on the Syrian front, past the security of the old 1967 UN border and deep into this new frontier created by the Yom Kippur War. It's just off the road to Damascus, south of Mount Hermon, and the soldiers tell you that, on a clear day, you can see the Syrian capital from the 300-foot hill on which the camp is perched.

And what are you doing? Searching nervously for a trench to hide in?

No. You're playing the bagpipes you've brought all the way from Toronto while the other Canadians and Israeli soldiers are singing and dancing. It's like a wild celebration.

That's precisely what Harry Freeman, father of four, Toronto furniture manufacturer, and past president of the Toronto Council of B'nai B'rith did on his first trip to Israel this December. Freeman, his 13-year-old daughter, and six fellow Canadian tourists had the experience of visiting an Israeli military camp 20 kilometres past the 1967 border.

Just off the road to Damascus is not exactly a place you'd expect to hear a bagpipes concert. But Harry Freeman of Toronto gave these soldiers a rather unusual concert in a military camp, 20 kilometres past the 1967 border. (Photo from Don Jubas)

Freeman brought his bagpipes on the "wild whim" that he would entertain Israelis with them, as he has been entertaining friends since his 20s. He found that Israelis got a charge out of his music, especially at one kibbutz where they accompanied him with an impromptu Highlan jig.

Was Freeman worried about his safety at the camp? No, he says, only a little apprehensive. "We felt safe. There was military traffic around us and we hadn't heard or seen anything," he told **The Canadian Jewish News.**

It was only later that day, when the group returned to territory within the 1967 borders and heard a spontaneous burst of artillery and exploding shells that Freeman realized how foolhardy the excursion to the front had been.

The group, says Freeman, was given an overwhelming welcome from the soldiers, some of whom had not seen women and children in several weeks. The soldiers offered them a meal although they had to scrounge around for extra mess kits for the guests.

Conditions at the camp were, according to Freeman, not the most pleasant. The facilities consisted of a few tents, trenches supported by aluminum sides and tanks. The soldiers, he said, slept under the tanks to escape the constant wind, gusting from 20 to 30 miles per hour. And the cold, he added, was "frightening" since soldiers lacked warm clothing. The group brought woolen gloves, long underwear and hats for the soldiers.

USY convention held

voice of youth

By YAACOV HONIG

On the weekend of Feb. 2, the Eastern Canada Region of United Synagogue Youth (USY) held a major convention in Niagara Falls, with participants from across Ontario and Quebec. The three-day convention began on Friday afternoon with business matters.

The entire convention greeted the sabbath with prayer, song and typical USY ruach. The first of three study sessions followed, on the theme of **Contemporary Midrash**, afterwhich there was an Oneg Shabbat.

Shabbat morning brought with it morning services and the second study session. Thus the whole day was spent in periods of discussion and ruach.

After the Saturday night banquet a vigil for Soviet Jewry was held, culminating with a long-distance phone call to the USSR. The emotional impact of the evening was strong and unforgettable. Much money was raised for the cause of Soviet Jewry.

Terry Marcus, regional president and international vice-president, gave his presidential address, followed by a carnival and dance.

The election of a new regional executive took place on Sunday morning. Then came the goodbyes to an enjoyable convention and to parting acquaintances.

...about people

Rabbi S. K. Weinberg

Eitz Chaim principal Rabbi S. K. Weinberg heads for Milwaukee this coming weekend to take part in the Torah Umesorah Mid-Western Conference. He is slated to make a presentation on Eitz Chaim's audio-visual aids program at a session of this meeting of day school principals.

* * * * * * * * *

McGill University's Macdonald Professor of Chemistry **Leo Yaffe** has been named to a five-year term as vice-principal (administration). An active researcher in the field of nuclear chemistry and a one-time adviser to the Canadian delegation to the Atoms for Peace Conference in Geneva, Dr. Yaffe was an elected member of McGill Senate for four years.

* * * * * * * * *

We have just heard that **Barbara Gryfe**, former Toronto singer and entertainer, now Mrs. Yaacov Hakuk of Jerusalem, received quite a birthday present last week -- a brand new son. The baby, born on her birthday, Feb. 7, is the first child for the Hakuks who were married in Toronto in December, 1972.

* * * * * * * * *

The first prize winner in Canadian Hadassah-WIZO's national poster contest in 11-13 age category is Toronto teenager **Ruth Feldman**. Her work, a three-dimensional montage entitled **Jerusalem of Gold**, was picked from among more than 100 entries from across Canada. Ruth, an Eitz Chaim student, receives her $25 cheque this week at a brief ceremony at the office of the Board of Jewish Education.

* * * * * * * * *

Another award winner is **Rabbi Jonathan Plaut** who received a federal multiculturalism grant for his work on the history of the Jewish community of Windsor. Rabbi Plaut is the spiritual leader of Congregation Beth El there.

* * * * * * * * *

Busy days ahead for **Alderman Ben Nobleman**! In addition to his duties on the York council, he has just been named to a post on the borough planning board. And he has also been elected a national director of the Association of Canadian Television and Radio Artists. And on top of that he is president of the Society for the Recognition of Canadian Talent which concerns itself with greater use of homegrown talents in radio, TV and the Canadian National Exhibition.

* * * * * * * * *

Worth noting as an example of sharing and caring is the Bar Mitzvah of **David Weinstock** that took place at Clanton Park Synagogue recently. In celebration of the simcha, he and his parents, **Aaron** and **Rachel Weinstock**, asked that, instead of the usual gifts, their guests make a contribution to Kupath Ramban Colel Polen, an organization that provides aid to the needy and sick in Israel. Nothing more need be said.

* * * * * * * * *

At the Toronto Council of Jewish Brotherhoods breakfast scheduled for Sunday, Feb. 24, **Phil Kirshenbaum** will be installed as president for the coming year, succeeding **Frank Warner**. The breakfast is being hosted by the incoming president's brotherhood, Shaarei Tefillah.

* * * * * * * * *

Graf Bobby

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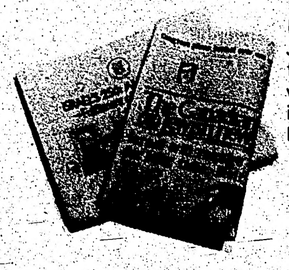

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Youth in the St. Catharines, Ontario, Reform Temple Tikvah conduct an original Sabbath service. The temple with a membership of about 20 families is celebrating its first anniversary. Youth all chant from the Torah during services.

Temple celebrates first anniversary

ST. CATHARINES -

Temple Tikvah, a young Reform congregation here, will be celebrating its second birthday next month. It was just two years ago this month that the first meeting took place, with Rabbi and Mrs. Bernard Baskin of Temple Anshe Sholom in Hamilton as guests.

With assistance from Temple Anshe Sholom, Temple Tikvah grew from just a few families interested in a Reform orientation to its present membership of over 20 families.

Judaism comes alive in this new temple in a variety of ways. One of the most important ways is through the nature and quality of their services, which belong very much to the whole congregation and are completely participatory. An active ritual committee plans each service, with the emphasis on variety. At each service, members rise to participate from wherever they happen to be sitting.

Last year, members built a large succah in the woods and held Succoth services there. Over the two years, a great deal of new liturgical and musical material has been incorporated into their services, and they continue to experiment. They have even created their own prayer book for Rosh Hashanah and Yom Kippur Services. After services there is a spirited Oneg Shabbat.

Temple Tikvah held a special service on Nov. 16, 1973 for the dedication of their new Torah, donated by the family of Morris Berkowitz, a member of the congregation. This scroll came originally from Hodonin, Czechoslovakia and was written in the 19th century.

During World War II, it was collected by the Nazis along with 1,564 other scrolls and ceremonial objects, and lay piled in a disused synagogue for more than 20 years. In 1963 a Memorial Scrolls Committee was formed in London which took responsibility for restoring and redistributing the scrolls throughout the world.

Temple Tikvah was honored to have received one of these scrolls. As an expression of their commitment to this task, members of the temple personally designed and made both a special Torah cover and an ark.

The temple's youth group actively participates in all aspects of congregational life. For example, in addition to their own wide-ranging activities, members chant from the Torah scroll not only at the time of their bar or bat mitzvah, but also thereafter at regular services.

Members of the youth group also participate in a study group with temple Rabbi, Barry Kogan. Rabbi Kogan lives with his wife, Stephanie, in Toronto where he is completing his doctoral dissertation in medieval philosophy at the University of Toronto.

Montreal poetess and singer wins acclaim for book about underground

By T. SCHNURMACHER

MONTREAL -

When she sings, she sounds like a combination of Marlene Dietrich and Edith Piaf. Albert Schweitzer admired her book of collected poems **Le Pain de la Paix** (The Bread of Peace) so much that he wrote her a congratulatory letter.

Who is this unusual woman? She is Montreal's renowned bilingual poetess, Lena-Allan Shore.

Actually Lena-Allan Shore is more than bilingual. She writes in English, French, German and Polish. Aside from her several volumes of poetry, she has published a novel in French called **Ne me Demandez pas Qui Je suis** (Don't Ask Me Who I Am). The book is about a member of the underground resistance in a nameless country during the Second World War.

Mrs. Shore did not have any trouble with the background for her novel: "I was born in Poland and during the war I was living in Warsaw. I was Poland's youngest journalist by day, and a secret partisan at night. I saw many horrible things during those days, but despite everything, I never lost hope. Perhaps that is why they call me "the poet of peace."

What type of people does the Montreal poetess like to write for?

"Naturally, I like to write for everyone," she says, "but I love the young people of today. Youth is not really chronological. To be able to enjoy a ray of sunshine is to be young."

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Response overwhelming to Dollars for David

By ROCHELLE CARR

TORONTO — Just when the Pioneer Women of Toronto thought their very successful "Dollars for David" Chanukah project had come to an end, they received the following note in the mail: "I am sending you some of my Chanukah money because I want to share it with you. I hope it makes you happy. I am three-years-old. Love, Marnie."

The note, obviously written by her mother, with three-year-old Marnie making an attempt at a signature, was indicative of the warm responses that this project, to raise money for children in Israel, has elicited from the public.

Mrs. Goldie Burstein, the co-ordinator for the project and the person who originally thought of the idea while working on preparations for her own four generation family Chanukah party, cited other examples of kindness and concern.

— One child ran home to quickly empty his savings bank and run back to his school, as he wanted "David" (David was the code name for all Israeli children who were helped by the project) to get his gift in time for Chanukah.

— One Bar Mitzvah boy mailed in $50. He wanted this to be his mitzvah.

— A letter came in from a mother whose son, named David, had had successful surgery. She mailed in $90 plus $18 each from her two daughters. Mrs. Burstein noted that "where people had a son called David, the project really seemed to hit home."

— One lady wrote that she offered to match her children's contributions dollar for dollar. $50 was raised.

— One grandmother had the children over for latkes She placed the envelope on the table and said, "The goodies are for you, the dollars are for 'David'."

Although it was gratifying for her to see so many people mail in from $1 to $300, Mrs. Burstein said that "really and truly I got the most satisfaction when adults didn't just mail in a cheque, but took the trouble to get their entire family involved. This idea was really conceived as an educational process as well as a fund-raising venture."

Irma Ziskin and Rose Halbert, two other Pioneer Women, got children further involved by contacting all Jewish day and evening schools. "We were late at one school, but the school still circulated the envelope with a letter by mail. This brought a good response," said Mrs. Burstein.

The "Dollars for David" co-ordinator said this project was really serving as a special aspect of the larger year-round "Adopt-a-Child" program of the Pioneer Women. Through this program, individuals as well as organizations can contribute $300 to "spiritually adopt" one Israeli child from infancy to six years old for one year who is under the care of the Pioneer Women's organization in Israel.

Speaking very emotionally, Mrs. Burstein noted how moved the Pioneer Women were by the many and warm responses. (Mrs. Burstein's own son, whose name is David, contributed one week's salary from his job last summer. Her eight-year-old niece composed a little note, written half in Hebrew and half in English, that was sent to each contributor.)

As a result of this successful initial involvement by the community (contributions came in from as far away as Saskatchewan and Northern Ontario) and because "in years to come Israel will still be feeling the effects of the Yom Kippur war, we feel this Chanukah project should take place every year," said Mrs. Burstein.

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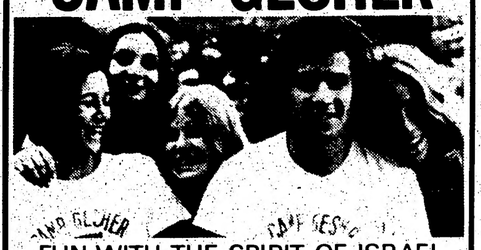
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The Sheik and Eddie Creachman

Arab, Jew combine for wrestling success

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL –

It's wrestling night at the Montreal Forum, and the crowds are roaring. Eddie Creachman walks out from the villain's gate, his oversized Star of David swinging because of his hurried pace. In front of him parades the Noble Sheik, an Arab who he manages and promotes.

The sight of the two rogues is more than the audience can withstand and they strike-out with a blood-curdling bellow that echoes across the massive hall.

For 25 years, Eddie Creachman has been a major stage personality of the wrestling theatre, but at his comfortable St. Laurent home a burly Creachman becomes transformed into a gentle father of two youngsters.

On the doorway to his home, a wooden emblem reads the Hebrew word "peace".

"Some people can't figure it out . . . how come a Jew is managing Arabs," he said. "They once even called me the Palestinian manager. But I'll tell you, Abdullah the Butcher and the Noble Sheik have lots of Jewish friends, and they call Jews 'brother'.

That lovable pair do their thing before the TV cameras — the Sheik aided by his manager, Eddie Creachman of Montreal. They have capacity audiences wherever they appear.

"Once in a while we joke about it," said Creachman. "The Sheik says to me, stick to me and I'll get you all the oil you'll need. I say to him, stick to me and I'll do all the driving.

"Abdullah the Butcher and the Noble Sheik never talk to nobody . . . they just point to me. I'm their key, and if there's any questions, I do the talking. Besides nobody wants to go anywhere near them . . . people don't want to take any chances."

Creachman rarely fights in the ring. Instead he is content to antagonize from the ring-side during a bout. His demanding schedule sees him at ringside almost every night of the week in Quebec, parts of Ontario and in the United States.

Each week Creachman and his "boys" will jog the circuit, travelling over 100,000 miles a year by road and air.

The mob at the Forum now becomes enraged at a dirty trick the Sheik pulls on his opponent . . . Creachman looks on glowingly. A middle-aged lady, burning with anger, runs up to ring-side and attempts an ungraceful sideswipe at Creachman's head with her handbag.

"In one match," he recalls, "someone wanted to get nasty with a knife. My daughter, Chery, who's 21, noticed and knocked her flat out cold with her purse."

For Creachman, a notorious villain, of the mat, the lady's escapade is part of the theatre. As a youngster, he took threats more seriously. "I got into the fighting game," said the member of a Cote St. Luc congregation, "because where I lived as a kid on Papineau we had two synagogues . . . and we had to fight our way back and forth."

Creachman has been invited on several French-language hot-line shows in Montreal, and a few in the U.S. He will often be questioned on Israel and his Jewish faith. "I sometimes have to stay quiet, but I also have to fight for my rights as a Jew . . . and that's what my son will do too," he stressed.

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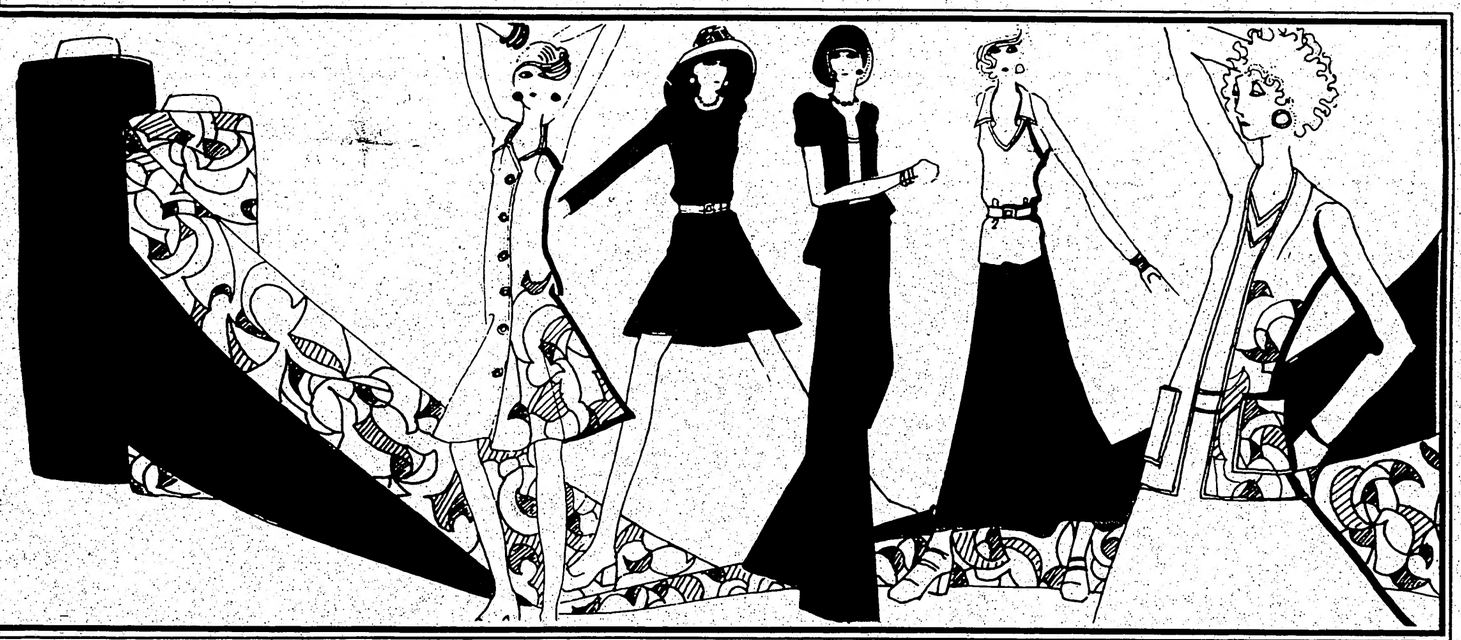

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Travel

Thrills, frills, flowers and critters as Florida introduces Sea World, circus preview centre, new sightseeing boats

By JOICE VESELKA

Entertainment is a noted Florida trademark, rivaling the golden sunshine and sandy beaches in visitor appeal. And Florida's theme song for 1974 might well be Let Me Entertain You, as new and expanded attractions in all sections of the state offer thrills, frills, flowers and critters to evoke a smile or prompt a chuckle.

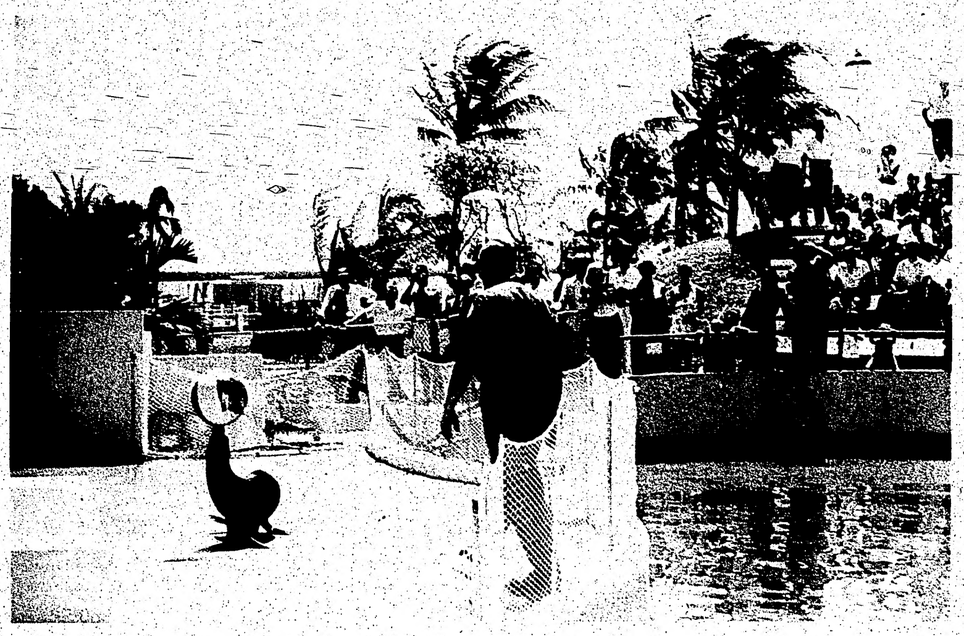
The antics of marine creatures literally take centre stage in the state as Sea World of Florida opened recently near Orlando. Highlights include two 3,000-seat stadiums, an area where visitors may pet and feed dolphins and seals, a Japanese village complete with pearl divers, plus an innovative theatre housing an electronically-controlled water show with synchronized fountains, lights, pictures and music.

Heralded as the largest marine park in the world, the $20-million Sea World complex encompasses 125 acres near the intersection of Interstate 4 and the Beeline Expressway, southwest of Orlando.

In the same general area, a concrete and steel structure resembling a large circus tent has gone up, heralding the fact that the circus is coming to town — to stay. The structure will house the Preview Center for the mammoth, $50-million Ringling Brothers and Barnum & Bailey Circus World.

The 25,000-square-foot Preview Center is an attraction in its own right, with performing elephants, authentic circus antiques and demonstrations of circus backyard crafts. A revolutionary 600-seat theatre, featuring a motion picture screen taller than a six-story building, propels viewers into the action of a 27-minute film that portrays what the attraction will include when completed in 1975.

The Preview Center is situated on the 750-acre Circus World site, some 30 miles southwest of Orlando at the intersection of Interstate 4 and U.S. 27.



This is a typical scene at Sea World of Florida which opened recently near Orlando. It has two 3,000 stadiums.

The space coast, to the east of Orlando, offers visitors a converted World War II PT Boat that plies the Inland Waterway on two-hour cruises of the Indian River and Cape Kennedy area. The tour boat, called the Siteseer, departs its dock at Westland Marina in Titusville for morning, afternoon and evening cruises.

The Sun Coast area, across the state in the Tampa-St. Petersburg region, boasts its own share of water-based entertainment.

Tarpon Springs is home port to a new sightseeing boat, the River Queen, which travels the Anclote River out to the Gulf of Mexico on 90-minute tours highlighted by a brief history of the picturesque Greek community and its sponging industry.

St. Petersburg visitors find it's smooth sailing, indeed, aboard the double-decked vessels of Scenic Suncoast Cruises, the "new kid" on the Gulf. Boats depart three times daily for two-hour narrated tours of the sheltered inland waterways lacing the gulf beaches.

One of St. Petersburg's most distinctive landmarks is the waterfront's dramatic inverted-pyramid-style pier, which opened in 1973. The $4-million, five-story facility has become a popular tourist attraction, offering panoramic views of the city, a variety of shops and several "wining and dining" spots reflecting special themes.

In many of the inland Central Florida attractions, stories of yesterday, today and tomorrow blend into a potpourri of educational entertainment.

A slide presentation of the citrus story, from seed to can, is one of the highlights of an unusual attraction called the Orange Ring, near Haines City. The name stems from the attraction's circular structure, nestled in the midst of a 300-acre orange grove.

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Mar. 6	Michelangelo	9	410
Mar. 16	Michelangelo	9	410
Apr. 10	Raffaello	7	360
June 11	Raffaello	10	450
June 22	Leonardo da Vinci	7	325
June 29	Leonardo da Vinci	9	440
July 9	Leonardo da Vinci	9	440
July 19	Leonardo da Vinci	10	490
July 23	Raffaello	7	360
July 30	Leonardo da Vinci	10	490
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The remarkable contrasts of Florida's coast

By JOICE VESELKA

Florida's Tropical Coast, extending from Vero Beach southward to Miami and beyond, is a remarkable study in contrasts. Glittering resorts, historical landmarks and lush citrus groves make improbable, yet charming, neighbors.

The area's upper portion, covering several counties, is Indian River citrus country, famed for its bountiful groves of the tasty oranges and grapefruit of that name. Seasonal tours are offered through the groves and packing houses.

Vero Beach and Fort Pierce are quiet retreats tucked away amid the flourishing citrus greenery. They are noted for informal living, fine old homes and excellent fishing. Modern, seaside accommodations and recreational facilities line the barrier-island beaches, across the Indian River from both cities.

In Stuart, the emphasis shifts from the bounty of the land to the bounty of the sea. Its reputation as "Sailfish Capital of the World" extends far and wide, and the city is literally perched in the midst of six separate fish-rich waterways.

Hutchinson Island, the barrier island across the Indian River, is linked to the past and to the sea by an unusual attraction and an unusual event. The House of Refuge, preserved and operated by the county's historical society, is a weathered structure constructed in 1875 as a haven for shipwrecked sailors. During the summer months, turtle-watching expeditions are conducted along the beaches, as the island's sandy shores are host to the annual egg-laying pilgrimage of huge loggerhead turtles.

South of Stuart, in the Hobe Sound area, lies the largest of the state's recreation areas, Jonathan Dickinson State Park. It is named for the unlucky Quaker who, along with his family, was shipwrecked in the vicinity in 1696. The park sprawls over 9,563 acres of contrasting terrain: rolling white sand dunes in the coastal area, piney woodlands throughout the interior and a jungle-like tangle of growth along the Loxahatchee River. The ecologically rich area is a nesting site of the rapidly vanishing Amercian bald eagle.

Nearby looms Jupiter Lighthouse, a sentinel of seafaring days. Constructed in 1860, it is one of the oldest lighthouses on the Atlantic Coast.

In the Palm Beaches, wealth and wilderness live side by side. The socially elite city of Palm Beach — home of the millionaire, the celebrity, and the chairman of the board — reposes on the eastern coastal boundary of Palm Beach County. Loxahatchee National Wildlife Refuge, an Everglades preserve, is a mere 30 miles away. And the county's western border rims the lower portion of Lake Okeechobee, only 50 miles distant from Palm Beach.

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Travel

Jaunt by mother and son into Judean Wilderness reveals fascinating scenery

By DIANNE LAWES

Sometimes, my son is annoyed by having a mother who writes — that's when he has to be especially quiet and good while I work. But this all balances out, and he becomes delighted with my profession, when he gets to tag along wherever I go. Now that he's almost five, he's somewhat of a veteran, intercontinental traveler — a good one — and he loves it. So I had absolutely no hesitation about having him in tow during a day-long excursion into the legendary Judean Wilderness.

"I strongly advise you reconsider taking John with us," intoned Micha Bar-Am, fabled Israeli photographer and vastly experienced wilderness wanderer. "It's a rough trip for adults, and the heat can be treacherous."

Frankly, this dour warning worried me somewhat, but I'd been on other desert jaunts and figured we'd stop often and — in case John did succumb to fatigue or gritty hotness — the two of us could abandon the group in favor of a quiet village along the way, eventually catching a bus back to Jerusalem. Anyway, the boy was so excited about going to the desert, I wouldn't be able to live with him if I didn't take him.

So I 'phooied' the photographer and headed for Herzlia-By-The-Sea, where my son and I share an apartment, and proceeded to pack for the desert tour.

Up at 5:30 a.m., we scurried to catch a ride with a friend to Tel Aviv, then hopped in a sherut (taxi) for Jerusalem. I'd figured John would sleep again during the hour's ride, but he was too

Soon an open Land Rover wheeled us through the streets and into the walled Old City of Jerusalem, for brief sightseeing and detailed commentary by our guide of the surrounding hills and sites. His knowledgeable schpiel immediately elevated him to hero status in John's eyes, and from then on, my four-year-old apeishly directed all passenger attention to miscellaneous scenery, people, animals and roadside events. Fortunately, everyone seemed to think he was a darling — even Arnold, our guide, grinned.

The Judean Wilderness startles you — you hardly notice it's creeping up on you until, suddenly, you round a bend in the road and there's nothing in sight, anywhere, except barren-looking, rounded hills of sandy-gray and cream colors. Like most of us, John was wide-eyed with the revelation.

Again it was a turn of the road, follwed by a stop and stepping out onto chalky chunks of sharp rock, then suddenly confronting an overwhelming vista. Even my four-year-old was silent, if briefly, standing near the steep ravine and facing Mar Sabba — enormous, strong, cascading down the sheer rock to the creamy, gray-white canyon floor, the sun-catching red-tile roofs and touches of pink or blue paint marking stark contrast to the land-coloured edifices. Our view was roughly crescent-shaped, centering on the monastery, then stretching right and left in curves scratched with caves and with winding, steep paths. The site has evolved through the ages, by reconstruction and discernable additions, yet it remains essentially the same as it appeared in 1106, when a Russian pilgrim — Abbot Daniel — stood here and recorded his impressions in ways that remain wholly suitable:

"Marvelous . . . Indesirable . . . A dry torrent bed, terrible to behold, and very deep, is shut in by high walls of rock, to which the cells are fixed and kept in place by the hand of God in a surprising and frightful manner. These cells, fastened to the precipices flanking this frightful torrent, are attached to the rocks like the stars to the firmament. There are three churches in the midst of the cells . . . The place, situated in the midst of rocky mountains, is arid, all the country round is parched for want of water, and the hermits dwelling there have nothing but rain-water . . ."

Our gaping group, lost in the awe of the place, was distracted by cries echoing up from the cleft basin, and our straining eyes soon found the source — bleating goats and sheep were climbing those treacherously sharp paths that lead to the monastery's heights.

"Bedouin flocks," Arnold explained. "The Bedouin bring supplies here, and many graze their animals in the area."

"If we were on foot, or traveling by donkey, it'd take eight or nine hours to reach Jerusalem," Arnold informed us, then he related of the area's particular history, and pointed especially to remains of two huge towers, hundreds of years old, built to protect the monks against attack.

(To be continued next week)

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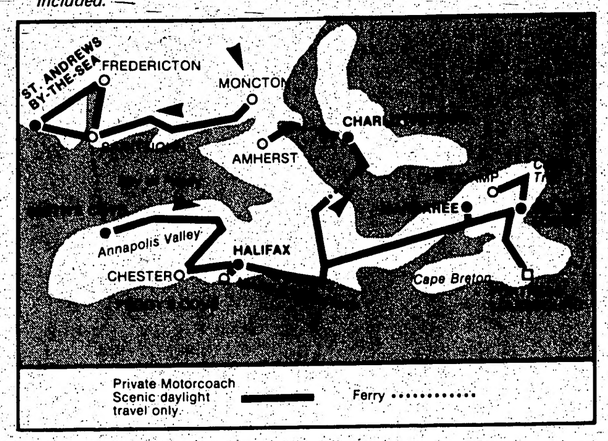

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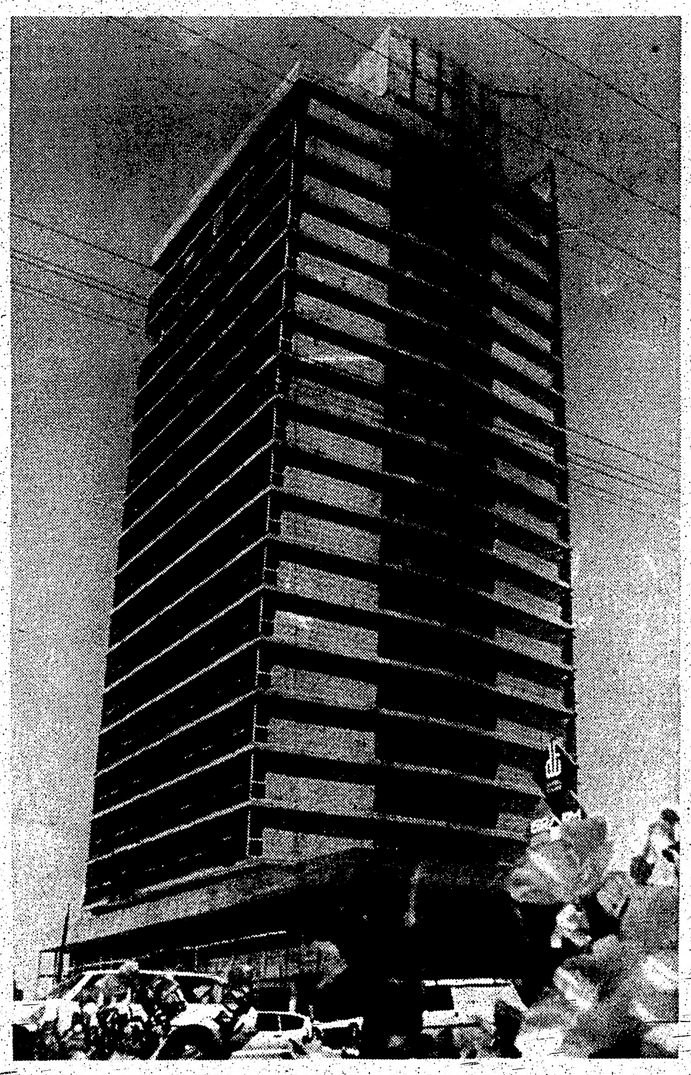

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At Leisure. A good day to visit nearby Tel Aviv.

12th Day, Saturday.
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13th Day, Sunday.
Eighth day of Passover, at leisure.

14th Day, Monday.
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Turbulent Knesset predicted as party bargaining continues

By JAMES KRAUS
JERUSALEM —

With elections now over and the results of the vote tabulated, observers in Israel are predicting the new Knesset will be the most turbulent in Israel's history. Weeks of inter-party bargaining have not yet produced a viable coalition between the Labor alignment on one side, and the National Religious Party and Aguda party on the other. The religious parties each lost one seat in the new 120 member Knesset, but with a combined 15 votes they hold the key that will give the 51-member Labor bloc a majority, thus entitling it to form the new government.

The problem is that both the NRP and the Aguda are demanding that Labor support them in their demand for a revision of the "Who is a Jew" law that will stipulate that only conversions to Judaism in accordance with Halacha law be considered legally definitive. In addition, the religious parties are adamantly opposed to any of the territorial concessions that the Alignment is considering in its settlement on Judea and Samaria with Jordan, and have called for a government of national unity that will include the opposition Likud, which the Alignment rejects.

The crux of the matter is that even if the religious parties agree to a delay in the vote on "Who is a Jew," serious differences with Labor over the status of the West Bank may drive it to vote with the opposition, causing the government to fall for lack of a majority and forcing new elections.

The Likud opposition bloc has emerged as the real victor in the Dec. 31 elections. Since 1965, support for the nationalist coalition of the Herut and Free Centre parties has jumped from 21 to 29 per cent and its number of seats in Parliament has risen from 31 to 39 since 1969. Support for Likud has gone up markedly in the vote from the Oriental Jewish community, both in the big city slums and in the development towns on the edge of the Negev Desert and in the north.

Even more striking are the results in the army vote, where the Likud received 41.5 per cent, 12 per cent higher than the civilian proportion. In contrast to the Likud, the left-wing Labor coalition drew its votes largely from the kibbutzim and the affluent European Jewish neighborhoods such as North Tel Aviv, confirming its status as the party of the establishment", in spite of a loss of six seats.

The recent elections have added significance since they coincided with balloting for municipal governments. The municipal voting was most fiercely contested in Tel Aviv, where the Likud candidate Shlomo Lahat won 15 out of 31 seats on the municipal council and has formed a coalition with the Independent Liberals, giving them control of the council. Lahat, who ran an American style campaign spreading ads across the pages of daily newspapers and introducing himself with handshakes to the man in the street, has promised he will "clean the city up" — both from industrial pollution and, he asserts, the Tammany-hall type political machine with wich outgoing Mayor Rabinowitz ran the city for 14 years.

The elections passed quietly and there were only a few instances of illegal balloting where soldiers in the army voted twice — once at the front and once at home, assumedly by someone using their voting cards. All ballots were scrupulously examined and those disqualified were eliminated. Although the Alignment had called upon voters not to cast away their ballots on small parties in protest against military blunders by the Labor government, thousands of votes were cast for smaller parties. These votes, however, have been largely transferred to the big blocs under the new Baader-Ofer law. Designed to trim the number of parties represented in the Knesset (21 stood for election in December), the law specifies that a party must obtain a minimum one per cent (15,668 votes) in order to hold a place in Parliament. Failing to do so, its votes will be lumped together with other "surplus" ballots and will be divided proportionately among the parties who did gain the one per cent minimum.

Brotherhood Week this year lasts 365 days, says Rev. Richard Jones

By BRIAN STONEMAN
CJN Staff Reporter

Brotherhood Week this year will last 365 days, says Rev. Richard Jones, president and founder of the Canadian Council of Christians and Jews, sponsor of the event.

Started by Rev. Jones in 1948, the week focuses interest on the council's goals of justice, amity, cooperation and understanding among people differing in race, religion or nationality. It will be particularly celebrated Feb. 17 to 24.

"We are using seven days of concerted messages to remind people that brotherhood is terribly significant but the week is really all year round," said Johnny Wayne, of the Wayne and Shuster comedy team which is co-chairing the event.

The week will mark the start of a $563,000 drive, necessary to fund student exchanges, brotherhood camps, seminars on justice and other council projects.

These educational programs, said Rev. Jones, have helped the "distinct improvement in relations between various groups in Canada since formation of the council in 1947." While he admits it is difficult to determine the council's positive influence in this, he feels the increased number of events taking place during Brotherhood Week is indicative of the important role the council has.

Wayne said Brotherhood Week was especially important for Canada because "we demonstrate brotherhood can flourish because despite the heavy presence here of multiculturalism, we live in comparative tranquilty." Brotherhood Week in our "small Europe" can be an affective reminder, Wayne continued, "because it has no undertones of hypocrisy."

The week will be officially launched here at an interfaith dinner at Beth Sholom Synagogue on Feb. 18. Archbishop Philip Pocock of the Roman Catholic Church will be the dinner's guest speaker.

"The Jewish way has always been the way of brotherhood," Wayne said. "And sisterhood," he hastily added.

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DO YOU KNOW THEM?

From time to time JIAS submits for publication lists of "Relatives Sought" and this is another of such lists appearing below. If you know the whereabouts of the persons listed, please contact immediately the Jewish Immigrant Aid Services of Canada (JIAS), 152 Beverley Street, Toronto – 363-7231.

"Relatives Sought - FEBRUARY 1973"

1. **DUCHNOV**, Ethel, in Canada since 1904, born in Vachnovka, Russia, has three brothers, Chaim, Mordche and Israel, sought by brother Israel, Suchumee, Russia.

2. **ABRAMOVICI**, E. a former resident of Montréal, moved to Kingston, Ontario, recently.

3. **ERENBERG**, Boris, born in Russia, 63, in Canada since 1950, last known address 4545 Ridgevale Avenue, Apt. 6, Montreal, sought by niece, Hana Erenberg, Odessa, daughter of Efim.

8. **ELBAUM**, Chil, born in Leczna, Poland, May 28, 1898, son of Morris and Tauba, nee Bromberg, resided in Lublin before the Second World War, came to Belgium in June, 1945, from Camp Bergen Belzen. He left for Canada in 1948. His son Chaim entered Canada at the same time, sought by relatives Sharon Elbaum and Yetta Eisenstein, United States.

9. **PEARSON**, Nathan, who in 1950 resided at 204 Major Street, Toronto, he was an insurance agent working for The Continental Life Insurance Company, about 75, his wife's name is Rusa a son Abraham and daughter, Golda, sought by sister, G. A. Rosenbaum, Russia.

"Relatives Sought - MARCH 1973"

1. **FIRESTONE** (Feneretein), Isak, left Poland with his mother in 1927. Sought by friend, Dr. J.J. Szwarc, Sweden.

"Relatives Sought - APRIL 1973"

3. **GOLDSTEIN**, Mozes, in Toronto since 1940, born in Odessa, 73, son of Yeshiel, sought by cousin, Matvey Krizmar, son of Shloimo and Sura, nee Goldstein, now in Israel.

"Relatives Sought - MAY 1973"

1. **BREEDSMAN**, Feiga, nee Fruman, in Canada since 1915, born in Yirevitz, White Russia, daughter of Aron, pianist, sought by niece, Svetlana Kuptchik, daughter of Mordeche and Riva, born in Moscow, 37, now in Israel.

2. **EISENBERG**, David, in Canada since 1915, born in Zvadov, Poland, in 1888, last known address 6 Kensington Place, Toronto, sought by niece, Hinda-Lea Rechnitzer, nee Eisenberg, daughter of Josef and Eva, now in Warsaw, Poland.

3. **KLINGER**, Jacob, born in Zukov near Horodenko, Poland, son of Hershel and Malka Chaika, resides somewhere in Canada, sought by friend, Kalman Yar, Kfar Saba, Israel.

4. **SZATAN**, residing in Toronto, son of Szmul Fajwel and Rywka, sought by relative, Eliezer (Ely) Tiger, son of Moishe and Toba Sura, nee Tiger, of Philadelphia.

7. **SOLOTKIE**, Berl, Shaya, Srul, Abram, Izshkel and Tevel; children of Moneih, emigrated from Berezowka, Russia to Canada in 1910. Persons sought were all born in Novopaviovsk, Russia. The Solotkie family is sought by cousin Bluma Zekser, nee Solotkie, now in Toronto.

MAY 1973- Cont'd

8. **MARKISH**, Simcha and Chava, born in Berditchev, Russia, 60 and 61, respectively, Simcha is an engineer and Chava a pianist, have a brother, Shmul, children of Yechil and Simta, nee Freid, sought by uncle, Samuel David Fried, Toronto.

9. **RABINOVICI (Rabinowicz)**, Motia, 73, son of Moshe and Pesa, has two daughters, sought by niece Gitel Roizin, daughter of Nuchim Rabinovicz, of Chicago, U.S.A.

"Relatives Sought - JUNE 1973"

1. **MASRI**, Elie, last known address 286 Dupont Street, Toronto, son of Itzhak, photographer, sought by brother, Joseph Masri, son of Itzhak and Freda, residing in Israel.

2. **WEINER**, Ben (Benzion), born in Kamenetz Podolsk, Russia, 67, last known address, Montreal, 4547 Hutchinson Street, in Canada since 1921, sought by brother Matvei Levovitch Weiner, born in Leningrad, 73.

5. **GEPTNER**, Motel (Motek or Mordechai), born in Lodz, Poland, sought by Jacob (Jankel) Hamermesh, Baltimore, Md.

9. **GOLDSTEIN**, Enny, nee Katz, in Canada since 1920, daughter of Hersh and Lea, 54; husband Mozes (Monia), sought by cousin, Matvei Krizmar, born in Odessa, Ukraine, son of Shloime and Sura, wife Gitel, now in Israel.

10. **BONDAR**, Moshe, in Canada since 1917, born in Balta, Ukraine, 72, wife Zelda, sought by nephew, Michael Kipper, born in Odessa, 54, son of Michael and Lea, now in Israel.

11. **SHIFMAN**, Hersh, in Toronto, since 1922, son of Abraham, born in Teplik, Ukraine, sought by cousin, Mania Sikar, daughter of Moshe, born in Ukraine, 82, now in Israel.

12. **SHUCHMAN**, Berl, in Canada since 1920, son of Leiba and Fruma-Hasia, sister Haya, sought by sister, Mera Zlatkina, nee Shuchman, daughter of Leiba and Fruma-Hasia, 76, now in Israel.

13. **RESNIKOV**, David, in Canada since 1905, born in Bessarabia, 74, son of Ethel, son Tibi, sister Haya, sought by niece, Malka Kasvin, daughter of Nusen and Sara, 44, now in Israel.

"Relatives Sought - JULY 1973"

1. **VINOGRADSKY**, Shmul-Leib and Sura, of Winnipeg, Manitoba, they have six children, Hana, Rachmil, Engel, Yoina, Mendel and Fridel, sought by nephew, Usher Roizen, son of Feiga sister of Sura Vinogradsky.

2. **HOROWITZ**, Leon, in France or Canada, married, born in Warsaw, Poland, 69, son of Mordechai Motel and Pola, nee Shapira, wife Fela and son Motel or Mieteg, sought by sister, Steffa Gilfiks, nee Horowitz, 64, husband Yoil, residing in Florida.

3. **SHERMAN**, Mendel, son of Nachman, has a brother Shiya, born in Yurevitchi, Russia, 74, sought by niece, Zoja Begelman, daughter of Noyech and Sara-Rivka, now in Israel.

JULY 1973- Cont'd

4. **GURSHPUN**, Shmuel, in Toronto since 1967, son of Itzhak and Perl, born in Lipovetz, Poland, in Canada since 1920, sought by cousin, Chaika Klara Slutzki, nee Gurshpun, daughter of Zindel and Golda, now in Israel.

5. **KATZ**, Leibush-Hersh, born in Hlukiver, Bessarabia, 49, son of Wolf and Sarah, sisters Dobrish and Litsha, sought by cousin, Benjamin Katz, son of Mahale and Reizl, born in Munkatch, Karpato-Russia, 50, now in Israel.

6. **TENENBAUM**, Sam, Prince George Town, born in Sassow, or Zloczow, Galicia, Poland, sought by nephew Bronislaw Tenenbaum, of Israel, person sought resided in Toronto many years.

"Relatives Sought - AUGUST 1973"

3. **BRYKIER**, Izak, in Canada since 1946, son of Yankel, sought by Jan Zawadzki, Southfield, Michigan, U.S.A.

4. **CHINA TZIVIA**, sought by M. Mowshovitz, good news waiting, contact JIAS immediately giving your address.

5. **LAUFER**, Hersh-Mendel, in Toronto since 1960, born in Sztetin, Poland, 50, resided at 341 Joycey Blvd and 4383 Bathurst, sought by Jack Lega, Kansas City, U.S.A.

6. **KATZ**, Sama (Shulim), in Toronto since 1960, sought by friend, Jack Lega, Kansas City, U.S.A.

7. **WARSZAWSKIE**, Sonia, of Warsaw, Poland, in Canada before the Second World War, presumably in Toronto, sought by friend, Mina Solowiejczyk Ryten, Lisbon, Portugal.

8. **KATZ**, Yosel, may be in United States or Canada, born in Polotinov, Province of Odessa, Russia, a hat manufacturer, has a brother Shmiel and sister Sura, sought by niece, Zisel Rosenmeer, nee Hpolianskaya, daughter of Leib and Chaya, nee Katz.

"Relatives Sought - SEPTEMBER 1973"

1. **ROITMAN**, Berl, tailor, in Toronto since 1924, 67, has a brother Avrum, sought by brother, Favel, born in Rishkany, Russia, now in Israel.

2. **RAAB**, Rudolf, last known address in Toronto, 12 Goddard Street, sought by son, E. Robb (Raab), London, England.

3. **MERDLER**, Moshe, in Canada since 1922, born in Stefanesthi, Roumania, 62, sought by friend, Berko Leizerovicz, son of Levi Itzhak and Ester Malka, now in Israel.

5. **TERNIAK**, Riva and Dvosia, Riva is married known as Tzvik and Dvosia is now Lichter or Sirkin, in Canada since 1920, daughters of Grigore and Maria, sought by brother, Grigore Terniak of Kherson, Russia.

6. **KATZ**, Yosel, born in Polotinov, Russia, 78, brother of Shmil and Sura, sought by niece, Zesel Risenmeer, daughter of Leib and Haya, nee Katz, Odessa.

"Relatives Sought - OCTOBER 1973"

2. **ZAK**, Riva, nee Tzetlin, residing in Toronto, in Canada since 1939, born in Monasterstsch, Russia, sought by great nephew, Victor Jasman, born in Harkov, Russia, 27, son of Yakov and Nina, now in Israel.

3. **NOWAKOWSKI**, Zygmunt (also known as Chaim Wundermann), last known address, was Tecumseh Street, Windsor, Ontario, in Canada since 1948, born in Stanislaw, Poland, 64, barber, sought by uncle, Ludvick Stanjewics (Leo Handler), maitre d'hotel, 56, son of Salomon and Sara Henia, nee David, residing in Sao Paulo.

5. **BIELOPOLSKI**, (Bell), Elec married, born in Rozany, Poland, sons Refuf and Leizer and a sister Ides, sought by Ida Harari, Gorod-Kutaisi, Russia.

6. **WEXLER**, Mina, nee Pantil, also known as Mina Mahelea, presumably in Toronto, born in Sabeni, Province of Dorohoi, Roumania, housewife, brother David, sought by uncle, Moshe Pantil Sheinfeld, son of David and Slima Silvia Shrinfeld, Guatemala.

7. **NOBLE**, Peter, formerly of 505 Lummer Avenue, Toronto, car driver, married, sought by friend, G. Tinner, Manchester, England.

8. **MEDVED**, John or Jack, in Toronto since 1935, son of Daniel and Miriam, brother of Fania and Sonia, sought by niece, Inna Ofshtein, nee Medvedev Gampolina, born in Russia, 27, husband, Mark, son Akiva.

9. **BOREH**, Mindel, daughter of Dvora, children, Liev, Srul, Haitrol, sought by cousin, Celia Keller, nee David, Toronto, born in Vaslui, Roumania, daughter of David Davidovitch and Clara.

"Relatives Sought - NOVEMBER 1973"

2. **FELDMAN**, Chaim, in Canada since 1915, son of David and Hinda, in Toronto presumably since 1969, sought by sister-in-law, Chana Feldman, daughter of Hilel and Sarah, born in Korostern, Russia, 60, now in Israel.

3. **PINKUS**, Pinia (Pinchus), presumably in Winnipeg, in Canada since 1924, born in Russia, 70, sought by friend, Bernard (Boris) Sniderman, son of Zindel and Sara, born in Kamenka, Russia, 71, of Toronto.

6. **ROSENTHAL**, Edith (Inge), in Canada since 1948, born in Germany, sought by friend, Renee Lewin, nee Brenstock, of Vancouver. She was a refugee who came to France and then resided in Basel, Switzerland.

8. **STEIN**, first name unknown, resided at 76 Grange Avenue, Toronto, sought by cousin, Paulina Freygant (or Freyga), daughter of Elke, now in Russia.

10. **BRIDGEMAN**, Fani (Feiga), daughter of Aaron Fruman (Freeman), her husband is a pianist and she visited Russia in 1948, sought by niece, Svetlana Kuptchik, now in Israel.

11. **ZAMIHOVSKI**, Dora, Misha, Sioma (Mikel), Liza Eisenberg, last known address 560 Brock Avenue, sought by Polia Zamikovski of Odessa, Russia.

"Relatives Sought - DECEMBER 1973"

1. **RASKOVSKY**, Barbara, in Canada since 1946, born in Russia, 52, daughter of Gedalyahu and Brana, sought by nephew, Aron Ilik Birnbaum, son of Mihi and Lota, born in Tchernovitz, Russia, 26, now in Israel.

2. **MOSHKOVICZ**, Josef, in Canada since 1919, son of Shlomo and Reizl, born in Popowitch, Ukraine, 74, wife Udel, sought by cousin, Zlata Gorshpun, nee Moshkowicz, daughter of Moshe and Reizl, 53, now in Israel.

3. **BARNER**, his first name unknown, aircraft mechanic or technician sought by relative, Dr. Mark Farber, 30, son of Shlomie, of Sculeni, Bessarabia, Solomon Farber, father of inquirer, was the brother of Mr. Barner, who had two daughters, his wife's maiden name was Farber. Dr. Farber is now in Israel.

4. **TUTENHOEFFNER** (Tutengelner), Peter, son of Anton, 84, born in district of Nikolayev, Russia, left Russia for the United States or Canada in 1912, sought by Tuibov Wainberg, Russia.

5. **WARRY**, Mira, also known as Mahmud, born in Turkey, 30, student, sought by Carol Grad, Toronto, person sought in the States or Canada.

6. **GINSBURG**, Leo, in Canada since 1941, born in Riga, Latvia, 70, wife Margareta, nee Klaus, sought by friend, Abraham Davidson, son of Mendel and Rachel, born in Riga, 68.

"Relatives Sought - JANUARY 1974"

2. **TURKENITCH**, Israel, in Toronto or Ottawa, tractor driver, in Canada from Israel since 1952, born in Poland, 43, sought by friend, Israel Klepatch, son of Zeev (Wolf) and Batia, nee Berger, now in Israel.

4. **ROSS**, Sarah and Jack, resided at 303 Francis Street, Ontario, California, until 1957, baker "Cantor's Bakery of Los Angeles," moved to some small town in Canada, brought many Israeli bonds and should be known to the bond office in Toronto, sought by Dr. Rabbi Alexander Muttelman.

5. **KASZTAN**, Leibel, born in Pabianice, Poland, son of Aaron and Sara, his father was a lumber dealer, resided somewhere in Canada, sought by cousin, Frances Jurkewicz, nee Fela Grinbaum, daughter of Ben Zion and Izirl Grinbaum, father grain merchant, has a sister, Esther and brother, Berek, residing in Cleveland.

6. **FISZBIN**, Leon, may be in Toronto or Montreal, son of Eliezer and Feige Leah, born in Warsaw, Poland, 60, sought by brother, Izak Fiszbin, now in Israel.

7. **GLATTER** (Percher), Moishe, taken to Poland as an orphan in 1920 and then came to Canada. Moshe Glatter was adopted and lived in Montreal, last heard from in 1940, sought by cousin, Joseph Raisberg, of Leningrad, Russia.

8. **FINE**, Fay, resided at 856 Outremont, Montreal, daughter of Abraham Shuster, mother's maiden name, Baker, factory worker, 56, sought by friend, Harry Rosen, son of Abraham, Toronto.

9. **GEWERCZE**, Regina, born in Roumania, sister, Rivka Liss, is looking for her husband, Idele Gewercze and daughter, Eugenia, the latter was born in Israel in 1957.

Douglas Webb conducts the New Horizon's Symphony Orchestra in a rehearsal for their first major concert at the St. Lawrence Centre April 25. Front row (from left) are Ben Miller, Josephine Miller and Miriam Herman. (Groskind)

Infant symphony orchestra prepares for its first upcoming major concert

By BRIAN STONEMAN
CJN Staff Reporter

TORONTO —

Since Douglas Webb began conducting the New Horizon's Symphony Orchestra 10 months ago, hardly a sour note has been heard from the group.

Until that time, the infant symphony orchestra — it was then about five-months-old — had gone through three conductors "who just didn't click," according to Mrs. Hazel Goldenberg, supervisor of senior citizen activities at the North YMHA building and a founder of the group. She was emphatic about the mutual rapport between Webb and the orchestra members, most of them pensioners.

"Webb has a fantastic knowledge of music," she told The Canadian Jewish News, "and has the patience and understanding necessary to impart this."

One of four women members of the group, violinist Josephine Mills said she was originally skeptical of them amounting to anything significant. Now, in view of its upcoming first major concert April 25 at the St. Lawrence Centre, she echoes Mrs. Goldenberg's appraisal of Webb.

"Dr. Webb's understanding approach has made the orchestra a success," Mrs. Mills said. Many members affectionally call him doctor although he doesn't expect to receive his PhD in musical theory until the summer.

Instead of expecting the less competent musicians to improve to symphony level, Mrs. Mills continued, Webb arranged "beautiful but simple music, which could be performed easier and would appeal to senior citizens."

Webb, at 38 a member of the Festival Singers, Canada's only fulltime professional choir, and a former music teacher at Rochester's Royal Conservatory of Music, attributes much of the orchestra's success to its players. "We have quite a range in the group, from ex-Toronto symphony people to the self-taught . . . I am very pleased with what the group has been doing and feel they have greatly improved," he said.

It was a year ago that the orchestra received its first shot in the arm — an $8,000 New Horizon's grant which provided musical scores, equipment, some transportation costs, an honorarium for Webb, and help for instrument maintenance.

Mrs. Goldenberg hopes a further grant will be given when this money runs out, likely in eary summer. "You can't just start a thing like that and then let it run down the drain."

As well as providing senior citizens with an entertaining and worthwhile outlet for their energies, and helping the 10 or so younger members in their 40s and 50s prepare for retirement, the group fosters brotherhood between many ethnic groups.

Although it practices Sundays at the North YMHA, the orchestra is non-sectarian. The group is about 25 per cent Jewish with Chinese, Dutch and French represented.

Besides donating space, the 'Y' "looks on the orchestra as an outreach program which provides something that is very good for the community," said Mrs. Goldenberg.

And if one of the older members, Charley Mathe, 76, is typical, then it is also doing something that is very good for its members. A retired professional cello player, he puts it simply: "It is a nice diversion and I'm doing something helpful . . . I enjoy it."

Orthodox view of dialogue is negative, says minister

By ELAINE KAHN
TORONTO —

When Presbyterian minister Peter Gilbert tried to find an Orthodox synagogue to participate in the Christian-Jewish dialogue program sponsored by the Anglican and Roman Catholic Churches of Toronto, he met with "negative attitudes."

Rev. Gilbert, interviewed by The Canadian Jewish News during such a program — entitled Shalom-Wholeness — recently, said one Orthodox synagogue told him all Christians proselytize and if he didn't, during a dialogue, he "wouldn't be a true Christian."

Temple Sinai — a Reform congregation — participated in last week's program with four churches. Holy Blossom Congregation, also Reform, was involved with a dialogue in the fall.

Rev. Gilbert, while admitting he hadn't "tried a great deal" to involve Orthodox and Conservative congregations in the program, is bothered by the Orthodox attitude because his own studies have been in traditional Judaism. Temple Sinai and Holy Blossom came forward on their own and asked him to join in the dialogues, he said.

About 65 people participated in the weekend, which began at Temple Sinai with Friday night services. Rev. Gilbert said one of the best parts of the weekend had been the chance given the various groups to see how the other groups worshipped.

The churches participating represented Anglicans, Roman Catholics and members of the United Church. This variety was arranged because, Rev. Gilbert said, "on the Jewish side, there is interest in meeting more than one Christian group."

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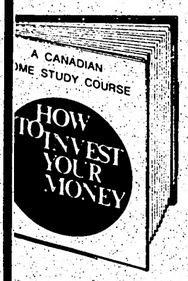

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GROSSMAN, Rachel — On Feb. 7, late of 377 Spadina Ave.

KRAVITZ, Braindel — On Feb. 7, late of 3575 Bathurst St.

LADOWSKY, Louis —On Feb. 6, late of 3575 Bathurst St.

LEVY, Emanuel —On Feb. 5, late of 12 Goldfinch Crt.

MAROVETZ, Tillie —On Feb. 8, late of 3560 Bathurst St.

MAZER, Harry —On Feb. 9, late of 24 Hotspur Rd.

MYERSON, Abraham — On Feb. 7, late of 914 Bathurst St.

SHOOT, Leo —On Feb. 8, late of 72 Ridelle Ave.

SIDERSON, Samuel —On Feb. 10, late of 545 Coldstream Ave.

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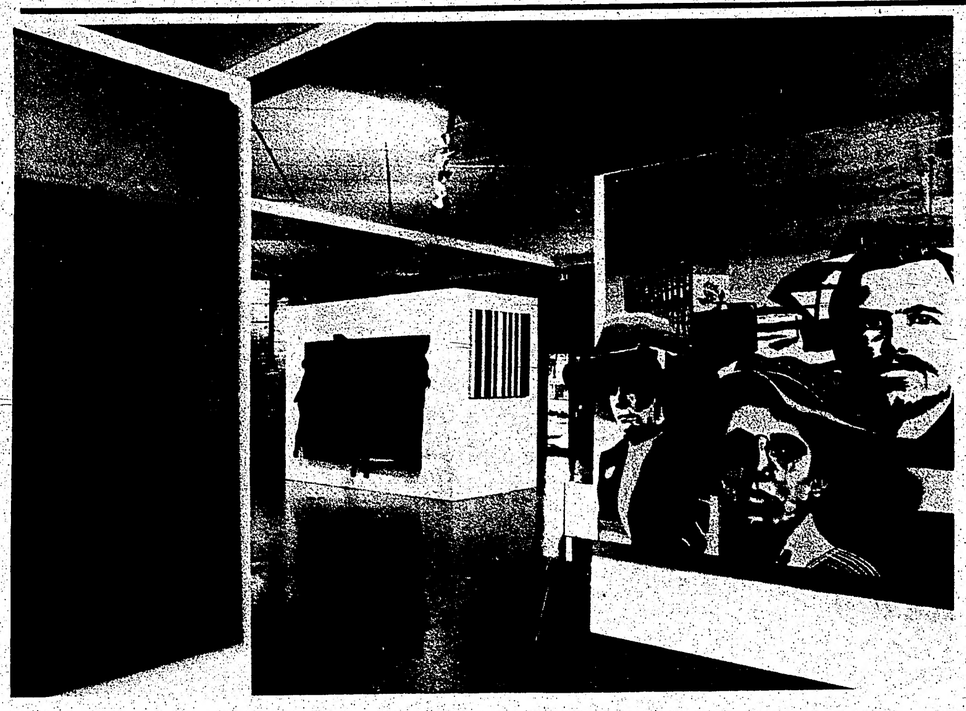

This is the Yorkville location of Art Trip '74, the Art Gallery of Ontario's venture in community relations and education. In a tastefully converted church, the art is given a spacious and elegant atmosphere in which to view the works.

Handy community outlets display gallery's comprehensive collection

art

By PAULA DAVID

"Art Trip '74", at 33 Hazleton in Yorkville, is the Art Gallery of Ontario's latest venture in community relations and education. It is a collection of Canadian art ranging from familiar paintings of the Group of Seven to the newest experiments of younger artists.

The gallery, as it is presently closed for extension-renovation completion, also has temporary display outlets at Sheridan Malls in Pickering and Mississauga, at Yorkdale, Scarborough Town Centre, and after May 1 in the new Concourse at the Toronto Dominion Centre. Exhibitions will be rotated regularly, and will be worth following as it is a most convenient way of viewing the gallery's comprehensive collection.

The Yorkville location is one of the most impressive. In a tastefully converted church, the art is given a spacious and elegant atmosphere to stand in. A large well-lit room with no excess frills provides the perfect area to display the contemporary paintings that are presently being shown.

This particular grouping offers no viewing surprises, and likely the regular gallery visitor will have seen all the works. However, the new atmosphere provides an entirely different environmental quality that merits a second look at some popularized favorites.

With this attitude in mind, Les Levine's **MiniStar** of 1967 stands out beautifully. The larger than life size undulating acrylic forms are a beautiful foil to the well worn red brick and stained glass windows of the converted church. The convex and concave surfaces of the unyielding plastic reflects the colored lights of the windows and present a whole new dimension to Levine's work. The spatial ambiguity that he develops so carefully is changed into virtual space in a virtual reality within this context, and would indicate an architectural grandeur in Levine's work that is not always apparent in a more traditional gallery setting.

Also enhanced by this new environment is Oscar Cahen's **Trophy**, 1955-56, a large oil on masonite. This expressionistic exercise in hot orange, pink and mauve is a happy reminiscense of the joyful exuberance of the '50s. Again the muted red brick of the building and the bright natural light provide the perfect backdrop for Cahen's painting.

The size of the gallery is such that even a large work by John Boyle, **Toronto - Dominion Centre**, 1970 can be centrally displayed without dominating the atmosphere, much less the viewing space. While not a particularly avid fan of Boyle's, I recognize his work as being an accepted one in any Canadian contemporary collection and I appreciate the fact that its presence is not at all overwhelming.

The gallery is to be commended for its latest extension program and its excellent outreach potential. I would only hope that "Art Trip '74" and the concepts behind it will continue to flourish once the new gallery opens, for the need for community outlets of the public gallery is as vital as the need for the modernized central one.

Pianist demonstrates 'flawless ability' for appreciative capacity audience

music

By RICK KARDONNE

Daniel Adni is our generation's Artur Rubinstein. In other words, he is one of the greatest pianists of our time, or, for that matter, of anytime.

Performing to a capacity audience at Eaton Auditorium on Feb. 7, this 24-year-old Israeli pianist immediately demonstrated his perfect combination of flawless, effortless technique and beautifully sincere artistic sensitivity with a dazzling rendition of Beethoven's **32 Variations in C Minor**. These variations are very short, and one must be a truly mature artist in order to perfectly capture each fleeting mood. Adni is more than able to do this.

But his truly remarkable pianistic skills really shone during his performance of the featured work of the recital, Debussy's **Images**. First of all, this was an excellent choice of material. Debussy always has been a personal favorite of mine, because of his fascinatingly complex chord progressions and his whole note scale structure which has had such a considerable impact on the best of modern jazz. It takes a sophisticated interpreter to be able to most ably bring out all of these aspects to the listener at first hearing.

Not only did Adni, do this, but by simultaneously emphasizing the soaring lyrical passages, he was able to get the audience emotionally involved at his command. Serious music today really needs a good Debussy interpreter, and, just as Rubinstein's specialty is Chopin and Tureck's is Bach, I hope that Adni's will be Debussy, a composer who can always enrich today's sound.

His closing piece, Schubert's **Sonata in B flat**, is one of the best works from an otherwise overrated early romantic composer. Again, his rendition was exceptionally fine, perfectly conveying both the controlled grandiose lyricism of the slow initial theme and the dramatic bravado of the finale.

Modest yet confident, Adni's dominant artistic mark is that of sincerity. He completely lacks the cynicism of so many older pianists, and this is all to the best; let's hope that he'll stay this way; I'm sure he will. My main wish is that Adni will soon become a household word. He immediately deserves the greatest international fame as one of the outstanding musicians alive today.

SAUL AND DAVID ON THE CBC: Following the Richler TV fiasco, give the CBC credit where credit is due, for appeasing its conscience vis-a-vis — the Jewish presence in Canada, by broadcasting two radio programs on Old Testament subjects: a drama with music on King Saul by Charles Hevesege, a Canadian poet of the mid-19th century; and a King David oratorio. As far as the artistic merit of these works, that's another matter entirely.

In the Saul drama, Charles Hevesege's dialogue, an artificially - mannered melange of every Elizabethan iambic pentameter cliche in the book, is so floridly stilted that both the story and the dramatic impact were severely obscured. The swashbuckling performance of Alan Scarfe as Saul quickly wore thin; the lines of Malzah (Shirley Broderick) were embarrasingly unreal, and Norman Newton's music was pompously dull.

The Toronto Mendelssohn Choir's performance of the **King David oratorio** was excellent, with a beautiful performance by tenor Seth McCoy and the best role yet I've heard by Kiki Turofsky. Too bad that the music itself sounded so academically ponderous.

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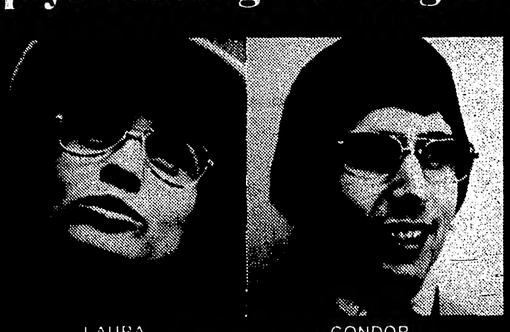
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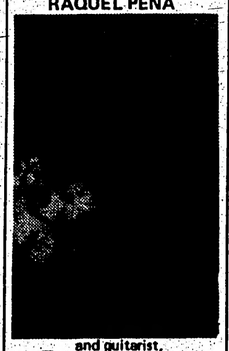
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